Zions Herald

THE INDEPENDENT METHODIST WEEKLY

PROPAGANDA AND THIS WAR

Editorial

Andover Newton Theological Library
OCT 30 1942
NEWTON CENTRE, MASS.

THE LOWLY SLING

A Giant's Weapon

HITLER'S EIGHT FAILURES

Bishop Brenton T. Badley

WE WILL LOVE BOTH FRIEND AND FOE

So Sang the Japanese in the Assembly Center

THE MINISTER'S BESETTING SIN

Raymond H. Huse

Mar 43
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Hitler's Eight Failures

Since the Fall of France He Has Not Succeeded in a Single Major Objective

BISHOP BRENTON T. BADLEY

One hears so much of Adolf Hitler's successes that it is worth while to look on the other side of the picture. He has failed in more than eight major undertakings, but this number will suffice to give a more balanced view of the man.

1. *He failed to invade Britain.* During June to September or October, 1940, Hitler made, perhaps, his greatest failure. If he could have won the "Battle of Britain," there would have been no battle in Europe or Asia that he could not shortly have won. The war might have been ended in his favor before 1941 was over. In those four or five months Britain became the savior of three continents,—Europe, Africa, and Asia,—and determined the doom of Hitlerism and the aggressor nations throughout the world.

2. *He failed to break the spirit of the small conquered nations.* In this failure was the prophecy of the temporary nature of his hold on the conquered nations of Europe. It was no feat of arms, nor did it require any courage, to overcome such weak and wholly unprepared nations as Belgium, Holland, Denmark, Norway, and Poland. Strictly, they were not *overcome,* but were overwhelmed by a weight of men and metal, both on land and in the air, against which no stand could be made. No more brutal or cowardly attacks have been known in history than Hitler's during 1939-40. But he knows, as the world knows, that the spirit of these occupied lands remains unchanged and unbroken. Hitler is holding them down, but he has not conquered them. Such races deserve to live—and our world needs them!

3. *He has failed, thus far, to win the "Battle of the Atlantic."* That battle is not over, but what Hitler could not accomplish on those waters before America came into the conflict, he can hardly hope to accomplish now. The main object of the Battle of the Atlantic was to starve Britain, and prevent supplies' reaching Russia, but these nations are still better supplied than Germany.

4. *He failed to get hold of or control Syria, Iraq, or Persia.* This was, indeed, a costly failure. At no point in the war has Britain shown better strategy than in winning the confidence of those three nations and establishing herself securely within their borders. With the Germans now in the Caucasus, the supreme importance of having these three lands on the side of the United Nations is readily grasped. From Iraq and Persia, the Allies are prepared now to halt the drive through the Caucasus, and bring defeat to Germany's southward driving armies.

5. *He failed last year—and, we can hope, is in process of failing this year—to destroy Russia's armies, or bring that great nation into subjection.* Russia's stand from June, 1941, to September, 1942, is as glorious a chapter in the annals of warfare as China's five-year struggle against the Japanese. Neither conflict is yet over, but both nations have given us the assurance that these heroic peoples will not be conquered.

6. *He failed to keep the United States of America out of the war.* To the superficial observer it may have appeared that Hitler was indifferent to whether America came into the war or not, because he seemed on occasion to flaunt the Swastika in the face of America without concern; but that is to misjudge his true intentions. He was relying on subversive and divisive elements in America—so strong until Japan struck treacherously at Pearl Harbor—to keep the United States in a situation which would make concerted action against Germany impossible. America's absolute unity today, and the magnificent spirit animating all branches of her war effort, must be to the German people, as well as to Hitler, *the* great surprise of the war, as well as a disappointment too deep ever to be put into words. On every front, including China's, supplies from America are becoming today a decisive element in the war.

7. *He has failed to take Egypt.* Hitler's progress in Libya and the western strip of Egypt has, at times, been markedly successful. On the other hand, he has suffered grea verses there. No decision has been reached in that contest, bu date, his campaign has not bro success. There is every ground hoping that what he has thus failed to do, he cannot now ac plish.

8. *He has failed to win the lo respect of any nation*—save his if he can be considered really to done that. Even his allies, Italy Japan, are known to have little re for him except as may be dictate self-interest. Probably no other in history has ever been so hated feared. This may not seem to vital matter in war, until we u stand that moral and spiritual q ties play a decisive part in any test where the conscience of man feels that there is a right and a w side in the struggle. The weigh world opinion can add strengt the arm and courage to the hear it can, if adverse, weaken morale break down the staying qualiti mind and heart. In what land t could Hitler find a welcome asy

Even if one should not include last point as an essential failure, should omit his inability to break spirit of the small conquered na of Europe as a real failure, the points that remain include all major undertakings of Hitler—not of prime significance is omitted. view of what he has attempted t we can now see the road to vic he had marked out for himself. break the ring of nations in Eu around himself, including France, then invade and overthrow Bri At the same time block the Atl to all ships bringing supplies America to Britain or Russia. all this, drive Britain out of L and Egypt and reach the Suez C while, at the same time, seizing Syria, and Persia, so as to make of the conquest of the Middle Then destroy the Russian armies break the power of both Euro and Asiatic Russia. This w isolate India, China, Australia, the entire East Indies, thus brin

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+ THE INDEPENDENT METHODIST WEEKLY +

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The Lowly Sling—A Giant's Weapon

VINCENT RAVI BOOTH

e took his staff in his hand, and chose him five smooth out of the brook, and put them in a shepherd's bag he had, even in a scrip; and his sling was in his hand: e drew near to the Philistine.—1 Samuel 17:40.

r a long, long time the Philistines had terrorized Children of Israel. War had followed upon war, t had followed upon defeat.

e champion of the dreaded Philistines was a giant d Goliath of Gath, whose height was six cubits a span.

ery morning and evening for forty consecutive this terrifying monster drew near to the trembling vers of King Saul and in thundering tones chal- d them to send out their best man to fight him. know the rest of the story—that David, a shep- boy in his teens, accepted the challenge, met the ering giant, and felled him with a stone flung his sling.

our text we have a description of David as he d out of King Saul's presence to engage in mortal at with the Philistines' champion. He looked what he was—a shepherd boy. He might have ared in a far more imposing costume. The King's r had been placed at his disposal by no less a n than the King himself. Nothing would satisfy but that David should try it on.

hat would we have done had we been in David's ?

ny of us, I fear, would have succumbed to the tation and worn the King's outfit to gratify our y, overlooking the fact that it would be very much e way in the impending life-and-death struggle. y might have blinded us to the fact that in the 's armor we appeared somewhat ridiculous. It never intended for us.

e simplicity and genuineness of David's character out in his interview with the King. After com- g with Saul's request, he quietly but firmly d the royal weapons, laying aside helmet, coat of mail, and sword. As he emerged from the King's tent he looked exactly as he did when he went in—a shepherd boy.

The first lesson which David teaches us through this text is the beauty of naturalness. The people we instinctively admire do not pretend to be something other than what they are. They do not put on airs, or affect the "Harvard accent" in their speech, or cultivate a peculiar walk, or handshake, or mannerism of any sort. All these forms of affectation deceive only the uninitiated. The people for whose benefit they are adopted see through the deception and are amused instead of being impressed.

An undergraduate in Williams College not long ago was describing the preachers who come to conduct the Sunday services in the chapel. He said that some try to be very profound, plunging into philosophical arguments with which they may not be as familiar as the professors and students they are addressing; while others endeavor to be jolly good fellows, slipping into familiar phrases and manners. "But," added the critic, "it doesn't take us long to size up the man in the pulpit."

There is many a man making a fool of himself in Saul's armor!

The suggestion that comes to us from this story is the importance of being ourselves and using the weapon with which we are familiar.

King Saul dressed as a shepherd, with a skin wrapped around his body and a sling in his hand, certainly would not have slain his thousands. But just as truly David with a brass helmet, a coat of mail, and a sword would never in the world have slain his ten thousands. It neutralized the giant's height and strength. Goliath simply could not get at the little antagonist whom he disdained.

Every normal man has his peculiar talent which may become his peculiar weapon. Use the weapon of which you are master even if it is not as elegant, as

beautiful, and as admired as the weapon of some other man. There is no question that a Damascus blade is incomparably more beautiful than a sling. It would be gratifying if we could all sport and wield such a weapon. But it is more important to do well our particular job. If we have never qualified to use a sword, we had better stick to our sling. It is much better to be a successful farmer than a third-rate lawyer. It is much better to be a first-class carpenter or mason than a preacher no one wants to hear or a doctor no one wishes to consult. Too many persons in this world are trying to do work for which they are not fitted, misled by the foolish fancy that it is less honorable to use a sling than a sword.

Some time ago a retired minister was in my study talking over his career—a comparatively young man, too young to retire. Some time ago he awoke to the realization that as a minister he could not be described as a success, and consequently his life was growing more and more barren. Aware that he has a gift for writing, he made up his mind to withdraw from the active ministry and devote all his time to the one thing he could do well. Today this man's publications are familiar throughout the Christian world, and the demand for more is on the increase. Moral—if you are a failure with the sword, try the sling.

Here is a suggestion as old as the hills. Let us not despise the commonplace, the humble sling. Our only hope of rendering useful service and acquitting ourselves with honor lies in being ourselves and not false imitations of someone else, in discharging the immediate duty be it ever so humble, in using the instrument adapted to our peculiar and personal talent.

"His sling was in his hand." In other words, he was ready and he was alive to his opportunity. As David left Saul's tent he made for the dry bed of the nearest brook and carefully chose from the thousands of specimens lying about five smooth stones—four more than he needed. It was not an accident that landed one of those smooth stones from the brook right between Goliath's eyes, on the vital spot which the brass helmet did not protect. David through long practise had learned to throw stones with a sling "at an hair's breadth, and not miss."

When a man succeeds in carrying through a difficult enterprise, envy prompts us to say that he is a great gambler, or that he is extraordinarily lucky. It would be fairer and more generous to consider whether vision, courage, endurance, and hard work did not have something to do with the achievement which stirs our envy.

Stephen A. Douglas, nicknamed "The Little Giant," was responsible for the repeal of the Missouri Compromise. The lovers of humanity and freedom were quick to see that the repeal of this measure would make of slavery not a sectional but a national institution. So great was the indignation of the North, especially in Illinois, against Douglas that when he attempted to address some of his constituents in Chicago he was hooted from the platform. But every day that Douglas spent in Illinois after his return from Washington, publicly discussing the issues involved in the bill for which he was responsible, won him back his old friends, so great was his power over men. At the annual state fair of that year he came to Springfield to address the thousands who had come fron parts of the state. He spoke for three hours. leaders of the Whig Party announced that on following day Abraham Lincoln would answer Doug address. They expected him to do well. But Lincoln's speech was finished, men looked at other in blank astonishment and profound admirat

When did this man master the history of the sla question so completely? Certainly not in the hours which intervened between Douglas's adc and his own. He mastered it during those coun nights spent lying flat on his back, with a candl a chair near the head of his bed, reading and thin until the wee hours of the morning. He had mast the knowledge which made the Springfield speech sible during those long days spent in study when tomers in his New Salem store were few and between, devouring books borrowed from his frie The foundations of that knowledge were laid w as a farm boy in Gentryville, Indiana, he had used smooth side of a log or the back of a wooden shov write exercises in spelling with charcoal for a pe shaving off the scribbled surface with a bit of when it was entirely covered with words and fig that it might receive another instalment.

That Springfield speech was the beginning of Lincoln-Douglas Debate; and before the debate ended, two things became apparent to the w country: first, that there were two giants in Illinc that while Douglas was the little giant, Lincoln the big giant; and, second, that Lincoln had bec the logical candidate for the Presidency of the Republican Party, while Douglas by his Free heresy had eliminated himself as a possible Preside candidate of the Democratic Party. Lincoln's was always in his hand. He could aim it "at an h breadth, and not miss."

His sling was in his hand!

The difference between the men who succeed the men who fail is not as much as we commonly pose due to differences of intellectual capacity. difference which counts for most is that between ac ity and slackness: between the man who, obser alertly and reflecting incessantly, anticipates co gencies before they occur, and the lazy, easy-g slowly moving man who is roused with difficulty, not trouble himself to look ahead, and so, being ta unprepared, loses or misuses the opportunities lead to fortune.

Goliath of Gath is an offense to God and ma why should not David liquidate him, seeing that sling is in his hand? And so, while Eliab and other incompetent followers of Saul are partly am and partly angered by his eagerness and audacity, son of Jesse is quietly and confidently loading his s

By now even the youngest among us should un stand the figurative meaning of the lowly sling. W is your sling? Do you keep it in your hand, or tu away in the scrip by your side, or in the attic at h with the rest of the rubbish? Have you practised and patiently with your sling so that you can aim an hair's breadth, and not miss"?

And, by the way, do you try to look like a when you are only a shepherd?

"What Shall I Preach?"

Why Should I Preach at All?

JOHN CLARENCE PETRIE

Vhat shall I preach?" is the question that the young Barth asked himself back in 1914 when the out- of the first World War sent his gospel of unceas- uman progress crashing to ruin. Out of that ques- vas born the Crisis Theology which swept Europe t at once and then gradually, under the impact of depression and the oncoming second World War, ed the shores of America. Far from a spent force, novement as interpreted for American ears by old Niebuhr has penetrated into even the ration- confines of Unitarianism.

hat lies behind Barth's question of a quarter- ry ago? Does it mean that since one line of sales had been outmoded by events the salesman of the h must cast about him for a new one? Are Chris- preachers smart men with their ears to the ground, to change their message whenever the present ach becomes unpopular?

hat Barth meant was not that he needed a new f sales talk but that he needed to get back to the from which he and the other liberal Protestants pparently strayed. As a mere time-server he could 'made a living" for himself by continuing to preach timistic gospel. He could have assured his hear- at the war was not the great blow to liberalism's s, it was simply an inevitable but temporary dip curve of progress. Are not some of us doing it Maybe we believe that this is the war to end all Maybe we actually believe the lion will lie down the lamb after this war. Maybe we believe that an militarism will die and Japanese emperor- ip go into eclipse. Or maybe we believe that the ndous impetus now being given to mechanical in- ns will set us into a whirl so giddy that the erst- roaring twenties will seem like Victorian placidity mparison. Perhaps we shall emerge into the era e managerial revolution. Perhaps science will nstrate its ability to provide the abundant economic or everybody. And perhaps we actually believe his will be the kingdom of God that we should before the eyes of our people. If we do hold this, here falls upon us no such condemnation as must lot of any preacher or congregation to whom the end of organized religion is the filling of an audi- n on Sunday mornings from mid-September when turn from our vacations until mid-June when we more knock off for the customary three months.

ere were two things wrong with the kingdom d as it was interpreted by the European liberals of e-1914 period. First of all, the world was not inevi- becoming better and better. Secondly, even if such ess as was being made had continued indefinitely, ld not have been the kingdom of God.

the first point. It simply is without any evidence oever to say, as a group of liberal ministers recent- erted in a document, "We State Our Faith," that estimony of history . . . . is to man's increasing men- oral, and spiritual powers." Whatever evolution may have been from the ameba to civilized man, progress in man's mental, moral, and spiritual capacity is certainly not in evidence through the historical period. There is not a man in our century with a superior mental capacity to that of Plato, Socrates, and Aristotle. John Dewey has at his disposal much knowledge of which Aristotle was ignorant, but not Dewey himself would say he had a greater mind. Our art does not surpass that of the Greeks. Our religious inspiration not only does not surpass but does not even equal the best of the Hebrew and early Christian. As for spiritual capacity—and we must remember that the authors of the document under discussion hold that Jesus was simply a man and no more—what man in the last nineteen centuries has equaled Jesus? Are the self-complacent, comfortable middle classes of the United States of higher moral caliber than their parents and grandparents? Does the present divorce rate in our country, the abortion estimates, the venereal disease rate, the evidence of wide-spread promiscuity, indicate that we are morally superior? This to say nothing of our moral, spiritual, and mental inability to solve the problems of our time in such a way as to avoid wars that threaten to destroy faster than we can build.

Man, since he became a being capable of thought and moral choice, has retained his nature and his capacities unchanged. The range of his choice and knowledge increases. There is no evidence that his mental capacity or his power to make right moral decisions improves with time. Our preaching, to be realistic, should be based on human nature as it has always been. The universal character of the Bible, of the Greek drama, of the classical mythology, derives precisely from the fact that man of old was the man of today. St. Augustine, were he alive today, would rank with any of us and far, far above most. He would be the same Augustine as far as capacities are concerned. Therefore, his "Confessions" contain moral and spiritual food for us as well as for his contemporaries.

The second point. Such progress as was being made in the last century would never, had it gone on endlessly, have become the kingdom of God. More learning, more possessions, less sickness, less poverty, more mechanical gadgets, more speed—these could never by any chance become God's kingdom. Indeed, for the very reasons already mentioned under the first point, not even that materialistic, temporal paradise could come into being because of our own shortcomings. Russiaan Communism might achieve all that American radicals have hoped, and it would still be the kingdom of immoral men. Much as we love our own country and its institutions, it is not and never will be the kingdom of God.

"What shall I preach?" Perhaps a prior question would be, "Why should I preach at all?" And perhaps for a good many of us now in pulpits, the answer should be: "I ought not to preach. I was not called. I have not a vocation. I am a career man in the ministry, a hireling. I am in it because of its advantages, such as

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Notes on Preaching

The American minister has frequently been indebted for new inspiration to the Lyman Beecher Lectureship at Yale and the Warrack Foundation of Scotland. The most recent contribution from the latter source is provided substantially in a little volume, "The Servant of the Word."* The author is Professor H. H. Farmer, now of Cambridge, England, but known in this country by reason of a four-year term of teaching in the Hartford Theological Seminary.

Few addresses on the work of the pulpit direct themselves so exclusively to the fundamentals of this task as do the chapters in this volume. Professor Farmer stresses first of all the primacy of preaching as revealed in the vitality of the churches on the mission fields, together with the fact of the preservation of the Christian faith in such difficult times as the present. Indeed, to the author, preaching is so truly the gospel in action that without it he believes the very work of redemption on earth would largely cease. In the second chapter the work of the pulpit is viewed in the light of an "I-thou relationship." That is to say, in his speaking in the worship service the pastor places his personality in the position of an instrument whereby God seeks human contact in terms of attention, claim, and response. Preaching is the encounter of the divine with the human.

Such a background for the prophetic message lays the basis for such practical considerations as these: a sermon merely read breaks the directness of this "I-thou relationship"; the service of worship must be so planned as to lead people away from thoughts about God to vital communication with Him. Furthermore, according to this teacher, there is great ne concreteness both in phraseology and in "conten presentation of the message," a need made pressing by the increased secularization of life, a ess that renders the gospel to many a remote, an unreal, thing. In his final lecture Dr. F analyzes the peculiar hungers of the contemp mind in relation to the major doctrines of the tian faith.

It is a familiar saying of Dr. Charles Rey Brown that in his ministry he read every worth- book on preaching. Those who wish to walk steps cannot overlook the meaty pages of "Th vant of the Word."

*THE SERVANT OF THE WORD. By H. H. Farmer. Charles Scribner's Sons: New York. Price, $1.50.

Slap in the Face

By the clever trick of shunting the so-called "p bition" amendment to the draft bill for eighteen old youth to the military committee of the Sen direct slap in the face was administered on T day of last week to the deeply concerned pare the young men affected by the proposed draft lation and to the Christian forces of America. patriotic, cooperative, law-abiding citizens were ing just one simple thing—the prohibition of th of alcoholic beverages on Army and Navy re tions and in adjacent communities in order tha immature eighteen-years-olds might be prot from the debauchery of liquor. Was it too mu ask?

The Secretary of War, the Secretary of the concurring, went on record against the amend on the ground that it was inexpedient and th might lead to out-and-out prohibition while mi of voters are unable to register their voice against legislation. But here is the flower of the nation young men of eighteen who are to be the citize the United States of tomorrow—which it is pro shall be subjected not only to the hardenin fluence of war but also to the morally destru influence of liquor-drinking. It is no small m We protest against the maneuver by which Se Joshua B. Lee's proposal was handed over to a mittee whose members are sure to kill it.

From the angle of strategy, the friends of liqu the Senate and out of it are making a mistake will be sure to boomerang. The refusal to remov drink temptation completely from the eighteen- olds is likely to raise such a storm of indignatio will stimulate a determined move for all-out pro tion legislation. The Russians, we are told, pro vodka-drinking in the army; the Nazis with liquor and drugs from their soldiers except as poisons are used just before an attack to add to frenzy of the assault; Japanese soldiers are no lowed to use opium except as they help in its dist tion to the Chinese in order to undermine the f ing forces of the enemy. Why should Americ this critical time waste manpower by failing to tect its armed forces against the debilitating an many instances actually destructive influence liquor?

PROPAGANDA AND THIS WAR

any persons will remember for long years to e the atrocity stories of World War I. Among ı were the tales of alleged cruelties practised by German authorities on helpless women and chil- in Belgium. It was reported that the hands of boys and girls were cut off and that they were rwise mutilated by the barbaric Hun. Happily, stories were repudiated by a British investigat- committee. Another despicable piece of propa- la alleged that the German military authorities shipping corpses back to interior Germany from battle front and that from these dead bodies fat obtained to furnish the grease so much needed ıe Germans for their war machines. The writer ıis amazing falsehood—a British army officer— discovered by English Government authorities was severely punished. That lying propaganda freely used by both sides in the conflict of 1914-, no one who has studied the subject can deny.

hat is to be said about World War II? The chological front" has taken on new importance 942. Warfare has become highly mechanized and nore complex than ever before. The present con- has indeed become in fact, as well as in name, a ld war." Practically every major power is in ight, and even the few neutral nations are indi- y but nevertheless deeply involved in it. Under conditions public opinion and morale are taking ı significance of momentous proportions. They laying a vital part as the physical struggle sways and forth. In such a situation, we do well to in- how the truth fares in the midst of the din and ghter of these tragic days.

opaganda is being employed by all parties to the ict. The newspapers, the public platform, the , are being used to spread reports and news s every hour of the day to the whole listening d. But the propagandists have learned some gs during the last twenty-five years. From the angle of achieving their end, they have discov- that propaganda must not be too lurid, too much gerated, too deceitful, and that for practical pur- s a considerable admixture of truth is needed if "stories" are to carry any weight.

rightly appraising the present situation, it is ssary to distinguish between the propaganda of nright lies and the propaganda that uses the truth the utmost emphasis and effectiveness to work ı to the enemy. Comparisons are dangerous, but enture to assert that there is less out-and-out ly- in the present war than in the smaller one of a ter-century ago. This is not to say that there is propaganda. There is probably an excess of it, but it consists more in a lavish and determined spreading of facts that have at least some foundation than in deceit manufactured out of whole cloth.

Nevertheless we need to be on our guard against the psychological attack. We must keep our heads. There is danger that we who are so concerned about the truth shall ourselves unconsciously become propagandists in the bad sense. When a man says of every newspaper article that brings to him unwelcome news, "It is all propaganda" or "You can't believe anything," he is spreading untruth. When he says, "This war is no different from any other war," he may not be deliberately lying, but he is uttering what is false. This war is tragically different from any war that has ever before been fought in the course of human history.

Generalizations are always perilous. A case in point was the recent assertion by Henry R. Luce, editor of *Time, Life* and *Fortune,* to the effect that Britain was fighting for imperialistic ends. Fortunately, he apologized for his generalization when faced with the incontrovertible fact that, whatever may be said of England's past conduct, the nation is now fighting for its very existence and for the preservation of human freedom. Earl Browder, likewise, recently indulged in a generalization respecting the conduct of United States Government officials in their attitude toward Soviet Russia. He also was confronted with facts and had to withdraw in print his unfounded assertions.

There are a few persons in our midst who are of the opinion that the growing indignation of all decent people against the Nazis is due to a false propaganda employed against them. If such critics really desire to know the truth and are not too intellectually lazy or morally prejudiced to search for it, the rock-bottom facts can be found. The Nazi philosophy of violence, of utter unscrupulousness, is clearly set forth in "Mein Kampf." Executions of men and women in countries that the Germans have violated are matters of record. Among those put out of the way are thousands of Jews. The special drive against religion has cost the lives of numerous rabbis, priests, and ministers. These facts are all authenticated and, apart from a multitude of other equally damaging facts, are enough to show that the whole totalitarian undertaking is a ruthless drive on modern civilization and a determined attempt to gain world domination and reduce all except Germans to a condition of practical slavery.

The issue is not one of black and white when it comes to the use of propaganda. Blame for the present World War roots back into sins and mistakes on all sides. There have also been exaggerations and

suppressions in reports from both sides on the conduct and progress of the war. But, after all is said and done, the main issue is clear—this war is a conflict between the tyranny of the Middle Ages and the ideals of modern democracy. No propaganda, however specious, should blind our eyes to this main fact.

What Is the Answer?

Frankly, we are puzzled. The HERALD has consistently stood for better relations between capital and labor, for fair, just, and brotherly treatment of the workers by their employers and against wage slavery and exploitation. But there lies before us today as we write a photostatic copy of an advertisement sponsored by the Dean Milk Company of Chicago, Ill., which appeared a few months ago in *The Chicago Tribune*. It deals with some demands of that city's milk wagon drivers. The main feature of the advertisement consists of two parallel tables—one showing what the Dean drivers "will receive in one year at prevailing wage rates, based on current sales." That table reads:

Lowest yearly income of a Dean driver,	$6,172.80
Highest yearly income of a Dean driver,	10,276.89
Average yearly income of all Dean drivers,	8,443.56

The other table sets forth wages that the drivers "will receive in one year based on current sales, if union demands are met." That table follows:

Lowest yearly income,	$11,685.20
Highest yearly income,	25,623.80
Average yearly income,	19,586.08

Thes figures in both tables include union wages plus commissions.

To the ordinary layman, the wages noted, especially in Table II, appear "fantastic," as the Dean Company describes them. Possibly there are some factors in the situation that are not revealed in the advertisement, but we wonder where the consumer comes in. How do these wages compare with what other toilers in other occupations, trades, and professions are receiving for their services? What is the answer?

Vote "Yes"

On November 3 for the first time the people of a state are going to decide by popular vote whether to allow doctors to give birth-control advice to married women for the protection of life and health. After a two-year struggle involving among the many legal obstacles two separate referrals of the question to the state Supreme Court, an initiative petition in the state of Massachusetts has at last come to referendum and will appear as a question on the state ballot election day.

The petition to place on the ballot the proposed amendment to the commonwealth's 1879 statute, prohibiting dissemination of information about contraception even by physicians to save life, was signed by 50,000 voters, more than double the number required by the Massachusetts constitution. This struggle in a state which has in other medical matters been a pioneer, is in sharp contrast to the situation in the rest of the country, where three Southern st already have incorporated contraceptive care as of their public health program and where the Fed Government and forty-six other states (all ex Massachusetts and Connecticut) allow the freed for physicians sought by this petition and refe dum.

The Roman Catholic clergy, under the directio Cardinal O'Connell, lead the organized opposi and, together with a number of politicians obvio using the controversial aspects of the situation further their own ends, are the only group in the s to work against the petition, condemning it as " American and contrary to the law of God nature."

On the other hand, the measure has the endo ment of such leading groups as the Massachus State Federation of Women's Clubs, the Massac setts Council of Churches, the Boston and the W cester Young Women's Christian Association physicians' committee which has obtained the sig endorsement of a majority of the members of Massachusetts Medical Society, and a group of sp sors that numbers hundreds of men and wom leaders in professional, educational, and civic affa

Of the newspaper corporations of Boston, only the *Herald-Traveler,* was willing to accept advertising endorsing the amendment, and of radio stations, only one, WORL, took the sa course. The issue has now become not only one allowing physicians to give birth-control advice also one of Roman Catholic dominance. We u our readers to exercise their intelligence and t freedom and on November 3 vote "Yes" on Quest No. 1 on the state ballot.

Three Lynchings in Five Days

Within a period of five days recently, Mississi mobs lynched two Negro children and one Ne man. Following these unspeakable crimes, National Association for the Advancement of C ored People sent a telegram to President Roose which read:

> Three lynchings within five days in Mississippi are as much sabotage of our nation's war effort as a bomb in an airplane factory or a shipyard. Nothing angers and embitters thirteen million American Negroes like lynching. Nothing delights the Axis powers more. Nothing damages America so much in her dealings with Brazil, China and India. The Mississippi mobs gave important aid to Tokio in her task of holding the millions of colored peoples in the Far East. National Association for the Advancement of Colored People calls upon our Federal Government under your leadership to act swiftly against mob violence not only for the protection of elementary rights of Negro citizens but for the safety of the nation itself in this critical hour.

Lynching of adults is bad enough, but now r violence has turned against children. The Mississi lynchings constitute just about the last straw to br the camel's back of American patience. The a lynching bill introduced by Congressman Joseph Gavagan should be passed without any more de

Things Which Cannot Be Shaken

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

Book of Job—Ancient Thinking on Modern Questions.

Life Worth Living?

is life given to a man whose life is hid, and whom God hedged in?—Job 3:23.

e Book of Job is one of those rare works in which literary beauty is combined with a powerful and nially valuable consideration of the problems h human beings must face once they begin to at all deeply.

is usually said that the problem of the Book of is why it is that good people suffer. The late essor S. R. Driver says in the introduction to his useful annotated edition of the book: "The Book ob deals in particular with a problem of human in modern phraseology it is a work of *religious sophy*. The problem is this: *Why do the righteous r?*" This is entitled to the respect due to a great ar whose opinion is shared by many others. Yet s often been felt that the main concern of the book deeper than this, deeper even than the problem il. For the suffering of Job turns his mind in himself and the whole course of his life, so that problem is not only that of finding a reason for wn agony, not even that of reaching an explana- for human suffering in general, but that of finding dequate meaning for human existence.

is is a wider and a deeper question than "Why do ighteous suffer?" Man is so made that he must the reason for his own existence, and yet at the time is hemmed in on every side with mystery. annot live in any approach to peace unless he is ed that his life is worth living, and still on every he meets with stern and unescapable circum- es which make the value of life grimly doubtful. fact of suffering raises the problem in an acute and the suffering of the righteous increases the ulty. But other facts also raise that problem—the ity of life and its sure end in death, the physical nificance of man, well-nigh lost as he is in the ness of a space that expands incredibly as his ledge increases. In Job's case it is a series of the terrible losses which focuses his attention on the tion of whether his life or any human life can any real dignity or ultimate value.

at I were as in months past, . . . Then I said, I shall die nest, and I shall multiply my days as the sand.—Job 18.

b was a man to whom the lines had fallen in ant places. His uprightness of life had earned the respect of his neighbors and the approval of wn conscience. Along with this, he had enjoyed le wealth, so that the respect of his friends had d with the power of riches to give him a place of commanding influence in his community, while his inner peace of mind had been matched with external comfort. Satan might well ask: Doth Job fear God for nought? No life in this world can be entirely free from troubles, but Job had never met with any serious enough to cut down to the marrow of existence.

Somewhere in "Vanity Fair," Becky Sharp remarks: "It isn't difficult to be a country gentleman's wife. I think I could be a good woman on five thousand a year." The sprightly lady oversimplified the matter as philosophers of her type always do. If it is true that wealth makes it easier to avoid some moral pitfalls, it is also true that it may make it harder to see life as it really is, and to ask some questions that must be faced if a man's goodness is to rest upon a more adequate foundation than five thousand a year. Job in his days of prosperity had accepted complacently the very philosophy that his friends urged upon him in his adversity, an easy-going and quite uncritical orthodoxy, the emptiness of which had become apparent to him only when suffering had opened his eyes.

Now, we as a nation are in his situation, or we are approaching it. In the supposed security of a lavish prosperity, we talked of letting Europe stew in its own juice, we prattled complacently of isolation, we preened ourselves on the height of our standards of living, we even boasted that our battle with poverty had been forever won. Europe, Asia, Africa, suffered; great masses of their people were on the very margin of existence. But we had not any serious difficulty in believing that this was a good world, and that human life was well worth living. Taken as a whole, America was optimistic, but it was with an optimism that was shallow and unreal.

We are waking up now, and many people who never thought of God at all, many others who took Him comfortably for granted, still others who thought that they had a living faith in Him, are beginning to ask where He really is, and what He is doing, and why He calls upon us to live in a world like this. Why is life given to us when our way is hemmed in and God seems to be mocking our very faith in Him?

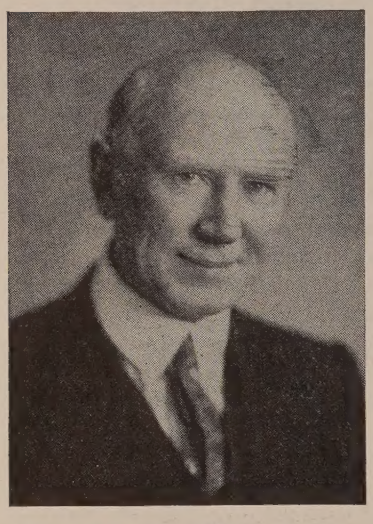
Well, the very fact that these questions are being asked more widely than for many a long day and with a new urgency is itself an indication that there is an answer to them. The very existence of a book like Job is a sign that its questionings are not in vain. Beings who are capable of making such demands in a spirit of unyielding honesty and deep reality are marked out as higher and greater than the beasts that perish. After all, the suffering Job who insists upon finding an answer to the riddle of a tortured life is a greater man than the prosperous and upright gentleman who did not know that life had a riddle to ask. It is precious metal which in the fierce heat of the furnace shows signs of a new refinement.

"We will Love both Friend and Foe"

So Sang the Japanese in the Assembly Center

SARAH ELISABETH EVANS

A sentry stood on guard at the gate. The fair-grounds were not the usual gay place of carnival and fun. War had changed their role to that of a temporary home provided by the War Civil Control Assembly for some four thousand Japanese and Japanese Americans evacuated from their Pacific-coast homes. I gave my name, previously submitted as a possible teacher in Sunday school to be held there that morning, and was admitted. I was directed toward the grandstand where services were to be held. Walking in that direction, I thought this to be the first time I knew Sunday school to be a grandstand attraction. War had indeed changed things!



DR. FRANK HERRON SMITH

The strains of "Faith of our fathers," increasingly audible as I approached, were somewhat reassuring in this strange setting.

I tried to place myself in the situation of those who sang. Would I, if evacuated from my home, forced to give up school or a job, leave friendly associations behind, sing as sincerely as these people:

> Faith of our fathers! we will love
> Both friend and foe in all our strife,
> And preach thee, too, as love knows how
> By kindly words and virtuous life:
> Faith of our fathers, holy faith!
> We will be true to thee till death.

By this time I had reached the stand, where 150 or 200 Japanese and Japanese Americans of various ages gathered. Primary and junior youngsters wriggled on the lower rows. High schoolers and adults climbed higher. Two good-looking high school girls shared their hymnal with me as we sang again, this time "How firm a foundation." I tried it, but somehow the words caught in my throat.

> "Fear not, I am with thee; O be not dismayed,
> For I am thy God, and will still give thee aid;
> I'll strengthen thee, help thee, and cause thee
> to stand,
> Upheld by my righteous, omnipotent hand."

Never had I heard those words sung with more feeling. As the music drifted out over the camp, many a person paused to listen, among them workmen who were spraying the race-track to lay the dust. Several interested spectators sat in the section next to us, too timid to participate, but curious enough to remain for the service. One man promised to attend next Sunday. From som where we heard strains of the familiar tune, "Jesus lov me." 'Who is singing?" I asked, thinking this to be th only Sunday school in session. "It's the Buddhists," I w told.

The Assembly Centers have been "convenient gathe ing points within a military area, where evacuees li temporarily while awaiting the opportunity for orderl planned movement to a Relocation Center outside of th military area. In most cases, the Assembly Centers we set up at local fair-grounds or race-tracks where som building equipment was already available. Simple ba racks, 100 by 20 feet, were erected and divided into fo or five rooms or compartments. Dining facilities, bath toilets, laundry, recreation rooms, etc., were on a com munity basis, with individual privacy much to be desire Aside from the chief administrations, the various acti ties in these Centers have been carried on by the Japa ese themselves."

"If morale is high in these Centers—and in my thr visits to W. C. C. A. Centers I found it to be—it is du to the tone set by our Japanese Christians," Dr. Fran Herron Smith had said a day or so before. Dr. Smit superintendent of the Methodist Pacific Japanese Pr visional Conference for seventeen years, and formerly missionary to Japan, knows the Japanese people as fe Americans are privileged to know them. Because has faith in them, Dr. Smith is working even more stre uously than ever to strengthen their morale in these tr ing days. He has been made chairman of the Weste

YOUNG AMERICANS WITH JAPANESE FACES

Area Protestant Church Commission for War-Time Ja anese Service, whose purpose is to "coordinate and pr mote such war-time religious, social, and educational se vice among the Japanese residents of the Western ar as may be desired by Japanese pastors, congregations, o ficers of Japanese church federations, and as request by various denominational agencies involved especial

ssembly Centers and also in the resettlements." The nization conforms to Government regulatons in all ities and represents a unified approach between ch agencies and agents of the W. C. C. A. and the cation Authorities.

ıurches and missions among the Japanese in this try are thought by Dr. Smith to be the strongest ricanizing influences among the Japanese outside the ɔls. The fact that native Christian leaders have ned intelligently nine tenths of the leadership ıghout the Japanese evacuation centers and the Bud- s only one tenth seems to substantiate his conviction the Christian religion trains these people to minister tively to the whole of life. Ministers of the Japanese isional Conference (of The Methodist Church) are val group of well-trained men. Two years ago Dr. h, sensing the present conflict to be imminent, gave man an opportunity to return to Japan if he so ed. Two did. The others, devoted to their people their task, are now engaged in lifting morale in this ge new life in which they find themselves.

ith the exception of cooks and a few teachers, the ıees are unable to continue their vocational work e Centers, although many have been helpful in or- zing the educational program and leisure-time activ-

One minister, who headed the Center's ministerial iation, was also chairman of the educational com- e to provide elementary and high school programs oys and girls in the Center. There were 1600 pupils tendance at this time. More than 700 persons at- d Sunday school services in this Center each week. as interesting to learn that money for supplies first ıased for the schools here had been subscribed by Japanese for war relief before evacuation proceed- started. The earnest and cooperative attitude of the ıese had prompted authorities to use the money on behalf.

prominent Methodist layman was manager of one e mess halls at this Center. A trained optometrist, ıd an excellent practise in Fresno before the war. He one of eleven children in a fine Christian family. e brothers and two sisters are also optometrists. ıer he nor anyone with whom we spoke on our complained about the interruption to their careers e happier way of life they had known. They made ɔmment about the barracks or renovated stables in h they were living and which we were not permit- o visit, or the food for which they stood in line, ria style. They accepted as necessary the role to h they are subjected, and more than one smiled phil- ıically and said, "We just make the best of it." One r, who suddenly found himself "a shepherd of five and souls," writes, "Of course, life in the camp is and trying as long as you remember the life that yours. You must die to the former life—your old l. Then you can be thankful for each day with all essings—here I have the freedom of living an utter- lf-forgetting, self-giving life."

sure-time activities are important, for there is more than activity. English classes are popular. Libraries d be if there were sufficient books. The young peo- nthusiastically engage in baseball, volley ball, and games, and a discussion of cooperatives was sched- for a fine group of young people immediately after unday school.

der the sponsorship of the Protestant Commission apanese Service, arrangements are being made for some Japanese American students to study in Mid-Western schools this fall. Dr. Smith feels that the anti-Japanese prejudice is stronger in the East than in the West and that much remains to be done to promote tolerance for the young people of Japanese descent. He is encouraged by the cooperation given by prominent educators in Western colleges and universities where these students have demonstrated their abilities. Deans, professors, and administrators of these schools have voluntarily visited the Centers to help students arrange their credentials. As it has been said, "military necessity and national security were officially declared to have dictated the course which events took, and we will doubtless never know whether a less drastic policy would have sufficed."

Evacuees thrive on company. As we entered one Center, where calls were limited to half an hour, many clustered at the gate, eying each newcomer hopefully for a familiar face. We visitors sat on one side of a long table, and the Japanese sat opposite us. There wer many other American visitors that day, and across the table sat evacuees.

We talked informally as we might have during any social call. Yet when we rose to go, the Japanese accompanied us only as far as the gate. There they turned back "to make the best of it."

WHAT DO WE GET IF—

WILLIAM C. KERNAN

Broadcasts from Berlin to the Netherlands complain of opposition to Nazi rule by the Dutch and the opposition is referred to as "blind, childish, and stubborn." The Nazis ascribe the minority opposition in Holland to "intellectuals" and to "the irreconcilable attitude of the churches, the teachers, old-fashioned parents, and dissolved organizations which continue to vegetate in secret." The Nazis try to describe these groups as "reactionary, backward, and thus unimportant."

Among other things, democratic civilization requires that we all agree to the proposition that man is sacred, that his rights are inalienable, that he cannot be deprived of life or property without due process of law. The churches have prayed and worked for centuries to persuade us to agree to this proposition, and this is what the churches seek now to conserve.

Supposing we renounce it now and declare that henceforth we shall attempt to live together some other way. What do we get? What do we get if we abandon the principle that man is sacred? We get the murder of hostages, the destruction of Greece by famine, the annihilation of whole towns and villages. What do we get if we abandon the principle that man's rights are inalienable? We get the suppression of speech and press, the persecution of religion, the burning of books, the death of independent thinking. What do we get if we abandon the principle that a man may not be deprived of life or property without due process of law? We get the confiscation of property, large and small; mock trials before military tribunals which send thousands to their death without a chance of being heard. What do we get? We get tyranny—and something worse than tyranny. We get barbarism and chaos implemented by terror.

The churches are conservative in the same sense that civilization must be, and every tyrant who conspires to destroy civilization will always find them there, blocking his path, finally defeating him. Indeed, the churches are the "irreconcilable opposition."

The Persistent Pioneer and the Church

The Soil from Which "Come Outer" Movements Spring

HARRY PRESSFIELD

As the minister goes into his pulpit on Sunday morning, there is someone there in the pew curiously observing all that is going on. He is always there in the congregation although the minister may not be aware of his presence. He may be quite in sympathy with all that is being done. At times he is not, and may "stomp" out in indignant protest. But the brother is a part of the congregation and must be reckoned with. I refer to the pioneer.

The pioneer mind derives from a whole sum of influences springing from our soil and therefore inherent in the American tradition. Here is one man in the pew who finds himself definitely in revolt at some conclusion reached by the minister in the sermon. But his insurgency is conditioned by what might be termed a cosmopolitan civilization. He moves by a route of intellectual reasoning; it is based on some degree of study; it is the fruitage in which books and teachers have made their contribution. Now, the pioneer mind in the pew has arrived at exactly the same conclusion and has the same revolt—but instinctively. The pioneer push of his mind—his own and that of his forebears—leads him to his instinctive demurrer. Books, scholarship, the processes of logic—these have nothing to do with the case. The pioneer mind just operates that way.

While living in the same world, the pioneer mind confronts the minister with the thought-processes of a different world. This is made evident in a different approach to millenarian theology. The pioneer mind may be premillennial or inclined in that direction. This matter of the "Messianic Day of the Lord" may have its own peculiar coloring from the minds of the congregation and when they are confronted in the New Testament with certain direct premillennial expositions they may acclaim these as a "Thus saith the Lord." Then, too, they may have friends and neighbors who, integrating their inner spiritual experience with certain specific teaching, bear ardent witness to the great spiritual comfort that the "second coming of the Lord" affords to their souls. As they do not feel competent to split hairs in the field of theological discussion, they may choose to remain silent, but all the while there is something of questioning why this "pure milk of the Word," given for the nutriment of the souls of their neighbors, is denied to them by their own ministers. A minister may go through years of a pastorate and not realize the mental confusion of his people.

But, apart from this, there may be a far more significant reason why the mind more recently molded by pioneer influences feels that the premillennial worldview is congenial. It is the emphasis put on crisis and catastrophe in this teaching. It is really far more congenial to the pioneer's own soul than the philosophizing of his minister about the orderly processes of growth and change. To him, the cataclysmic process conforms to the natural order far more definitely than the evolutionary process. The great historic changes which fascinate his imagination have come about through crisis and catastrophe. He may not know much of Christian history, but he does know that the greatest thing that happe after the New Testament period was the Protes Reformation. The pages of his history are marked the upheavals of crises accomplishing far-reach changes in a remarkably short time. Although he n not be a Methodist, he recognizes that after the Protes Reformation the next most important thing that looms the historical horizon is the Wesleyan movement. H again something happened with surprising swiftn In his own lifetime he may have seen something akin this in the Welsh revival—where the Word of the L did run!

It is not easy for him to forget that his ancestors w through the American Revolutionary War. If he is o different lineage, it may be they went through the Fre Revolution and the Napoleonic upset of history. I father may have gone through the American Civil W —or the Franco-Prussian War. He himself has lived a world of the Spanish-American War and World W I and II. In recent years the first page of his daily ne paper has been the record of sudden and drama change. While recognizing very well that not all time's changes have been volcanic, he has come to conviction that these upheavals opened up chann through which the slower processes were grooved. Wh he sits in his pew on Sunday morning and listens to minister deliver sermons framed in "sweetness a light," laying deep the foundations for a long and during process, the pattern of the thinking of the pion mind, social and doctrinal, takes color from a stream historic events that give support to his view that t "Great Day of the Lord," exceeding all the rest, cosm and catastrophic, may be at hand in Messianic sudde ness. Thus as he reads in the New Testament of t premillennial anticipation, and his neighbors speak him of the second coming of Christ, these things fi a peculiar assent in his mind, even if they are vague or not at all, expressed. But this very difference in t interpretation of the historical process indicates types Christian mind between which a gulf is fixed.

Turning aside from these considerations relating thought-patterns, let us consider the working of the p neer mind in other directions. It is a ready faculty the pioneer mind to estimate the competency of the mi ister in terms of manual labor. If this is a yardstick efficiency entirely unknown to the minister in the citi it does happen to be employed in the small towns a rural situations. Many a minister serving a church ma up largely of farmers has found his otherwise satisfa tory ministry definitely under a ban of disappro because it did not fit this pattern of the pioneer min

There are some ministers who readily adapt ther selves to the responsibility of keeping the grounds abo the church in good order, the parsonage lawn w shaven, the shrubbery neatly trmmed. If, in additio there is back of the parsonage a kitchen garden, straigl rowed, clean-weeded—well! In many situations it imputed unto a man for righteousness. But there a many ministers who, with the best will in the world, ju

ot take to this sort of thing. It is not a failure of y, for that energy may be effectively channeled in directions. There is just something congenital it all. They were born that way. Never in all vorld can they be gardeners. But—the situation ces a conflict with the pioneer mind. Through ereditary push of centuries, that mind easily esti- a person in terms of conformity to a manual- pattern.

ain, the minister may be a late riser. His habit of up past midnight reading and studying may make ng to eight or nine o'clock in the morning very ary. But if Farmer Doe comes and brings his ion of a sack of turnips at six-thirty in the morn- nd finds the preacher still in bed, he quickly con- that he has to do with a very lazy fellow. Any der that the preacher's waking hours may add to than the farmer's can only increase the suspicious on of the pioneer mind.

ess one has been in touch with similar ex- ces one may readily conclude that this is over- . Those who are faced with the continuing con- vith the pioneer mind know quite well the reality described situations.

rise of the "Come Outer" movements and their se, as successive tabulations of the membership of urches make evident, is due to a large extent to ason that the pioneer mind feels at home with They speak his language and interpret his mind. are close to the soil, and they bring to him an in- sense of fellowship. The protest on the part of oneer against the "Gothic revival"—something far inclusive than its architectural expression—is to extent due to the fact that he feels that it robs him owship. The churches he builds are intended for leness. The pews, often arranged in a semi-circle, placed that a worshiper can easily see the other ers of the congregation. Fellowship with God, llowship with each other, even expressed through urch interior, is his theory of church construction, er much to the despair of the modern architect. ulpit in the center, with its open Bible, is to him a l as reverent, as fruitful for reflection, as the ity of a cathedral to a High-churchman. Why not his minister, and the open Bible, be right

influence of the pioneer, persisting in the church, s a needed sense of the importance of the individ- is in an age when "rugged individualism" is a term of reproach. Even a small church is in our collocation of groups. The group may insist, not ch by verbal persuasion as by a certain assump- hat the individual finds himself in and through oup. On all this the pioneer pours his scorn. He on his own feet in the dignity of his own man- It may well be that his children, and his chil- children, are caught in all this flurry of church m To others he will not gainsay the benefit, nor e deny the right, to expend themselves in all these activities; but, surmounting them all, as a majestic ain surmounts the littleness of the valley, is the —the communion of saints—the fellowship of . That takes on, in his mind, a mystic wonder. sublime identity that he cannot associate with of the nervous activism that surrounds him in the . Such activism is not for him.

pioneer mind persists in the church, interesting ritating, a conservation—and a confliction. As we move away from the pioneer era in our American life, this influence will lessen and become a reminiscence, but not for some time. It is difficult to say in just how many generations. There is an amazing toughness about the tradition.

BURNING BUSH

FRANK P. FLETCHER

I saw a maple stand in scarlet flame
Beside a rocky hill today,
And to my mind from far away
In space and time a kindred picture came.
Only an autumn bush did Moses see?
Or, burned God's glory all unsensed by me?
Who knows which nearer truth may be?

From Horeb's bush aflame there came a word:
"Put off thy shoes from off thy feet;
That spot is holy on which meet
A man and God." Face hidden, Moses heard.
Red leaves fell singly, slowly, silently,
Through autumn chill beneath my hillside tree—
Could they have been God's words to me?

God's burning bush—a thing of mystery!
But marvel greater still—that flame
Which into soul of Moses came
And lit with holy fire man's history.
Today not one but countless bushes burn.
Bide they some modern Moses' slow return?
God's alphabet when will man learn?

THE ATHENIAN OATH

RUTH TAYLOR

In this time of war, when, like the Athenians of old, we are fighting against the savage barbarian to preserve a democratic way of life, the oath that was taken centuries ago by the young men of Athens when they became of age, should be made not only by those about to take office but by every one of us. Let us repeat it together.

"We will never bring disgrace to our city by any act of dishonesty or cowardice, nor ever desert our suffering comrades in the ranks." That is, we will be honest and courageous in all our dealings with our fellow men, regardless of class, race, creed, or color. We will not shirk—we will work and fight and pray for the good of the whole nation and we will not allow prejudice or intolerance to deter us in any way from our task.

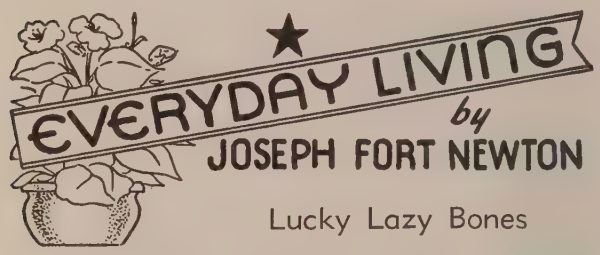
"We will fight for our ideals and sacred things of the city, both alone and with many." That is, while we fight the enemy without with all our force, we will keep alive the spirit of democracy and freedom for all, which is the guiding light of our republic. We will not compromise our ideals.

"We will revere and obey the city's laws and do our best to incite a like respect and reverence in those about us who are prone to annul them and set them at naught." That is, we will keep the laws of our community not only in the letter of the word but in the spirit as well. We will keep our community free from subversive influences which attempt mental

sabotage against our institutions and ideals, and we will teach to the younger generation reverence for the high principles which govern our Constitution and which guide us as a nation.

"We will strive unceasingly to quicken the public's sense of civic duty." That is, we, by taking our part in all activities for the preservation and protection of the community, will act as an example to others, encouraging them to join in work, not for themselves alone, but for all our people.

"And thus, in all these ways, we will strive to transmit this city not less but greater, better and more beautiful than it was transmitted to us." Our duties as citizens are not only to ourselves and our neighbors, our community and our nation, but to those who follow. The only way we can pay our debt to those who bequeathed to us a free way of life is to pass on to subsequent generations a free nation, united in devotion to the cause of liberty, better and more beautiful because of that unity. Thus it came to us.



Lucky Lazy Bones

Booth Tarkington is one of our best beloved storytellers, as readers of "Alice Adams" and the Penrod yarns will agree. He is also one of the most charming of men, old-fashioned, homesick for other days.

Now whimsical, now wistful of mood, he has his doubts about the efficacy of many modern inventions. "The steam-heated slums of upper New York" do not appeal to him like the days when the snow stayed on the ground.

"Progress," he said, "is the result of indolence. We were too lazy to hitch up the horse and so we invented the automobile. We were too lazy to write notes and letters and so we invented the telephone.

"But the automobile and the telephone are de-civilizing. They trap us into going too many places, and doing too many things. We make a date over the phone for a dinner fifty miles away, and that sort of thing."

Who will deny that we do too many things, go too many places, mistaking hurry for happiness and excitement for joy? "For heaven's sake, let's go somewhere," tells a tragic tale of inner restlessness, or emptiness.

"Necessity is the mother of invention," is an old saying; and it is true in part. But here is a new theory of progress, at once odd and interesting—that invention is really a quest of comfort.

Today we fly hundreds of miles an hour, but are we more happy than the folk who rode in covered wagons or in hansom cabs? Have we more faith, more fortitude, or a finer sense of the values that count?

More comfortable physically, yes. But spiritually more uncomfortable, adrift, if not actually lost, in our own lives.

By the same token, our comfort makes us soft, and our ability to do things by gadgets makes us vain, even self-sufficient—until the gadget fails to w Then we are helpless, lose faith, and flunk.

Also, another result of having too many gad too many secondary laws, is that we seem unabl think things through; we think that because we k how a thing is done we do it—God is left out.

Now, for a time at least, our cushy comfort is —we are thrown back upon reality, and must r life with bare hands! Lucky lazy bones!

"What Shall I Preach?"

(Continued from page 1033)

living in the world of books and ideas free from heart-breaking competition of the business world. I in it because of a long summer vacation while ot slave on in stores and factories." For those of us of w that is true, there are frightful words from one who called the Good Shepherd.

But upon others there is the hand of compulsion. must preach because, when the story of man's inca ties is told, we still have too much left over and u counted for. Like Emerson, we ask when it is poi out that we are savages, "How do we know we are ages?" Why is there no possible social utopia on earth that would satisfy us? Why must we ever be contented? Why, after we have done all things, must still insist that we are unprofitable servants? Why, deed, but that there is within man something that is of the earth, earthy? There is an appetite for more t time and space can satisfy. Man's glory is that he here no abiding city. The trace of the Infinite in soul is to be seen in his utter incapacity for complete isfaction in a physical, mortal, purely human life. " souls were made for Thee, O God, and never shall find rest until they rest in Thee."

That is why we must preach—and what we r preach. By its very nature it is of a kingdom not n with hands. By its very essence it is supernat eschatological—or, as the writer of the letter to Hebrews put it, "in the heavens." This earth we r preach indeed. For it is on this earth that man, strange "forked radish," now works out his destiny this earth the preacher finds his material, his illu tions. But the meaning of this of time is found in of eternity. The social gospel as a means, yes; as an in itself, no! Hear Thomas Carlyle:

> Will the whole Finance Ministers and Upholsterers and Confectioners of modern Europe, in joint-stock company make one Shoeblack HAPPY? They cannot accomplish it above an hour or two; for the Shoeblack also has a Soul quite other than his Stomach: and would require, if you consider it, for his permanent satisfaction and saturation simply this allotment, no more, and no less: *God's infinite Universe altogether to himself,* therein to enjoy infinitely, and fill every wish as fast as it rose—

"Chamber of horrors" is the name Joseph Newton has given to the Saturday church page of average American newspaper wherein are to be fo the announcements of the sermon topics of the chur for the following Lord's Day. Chamber of horrors

"What shall I preach?" Barth decided he w preach the word not of man but of God; a kingdom of this world but of heaven. We are in this world not of it. We are God's. There is a doom overshad ing us preachers, more frightful than death. We ei are not called to preach at all, or, having been called not obey.

This METHODISM of Ours

Whence and Whither?

by RAYMOND H. HUSE

Minister's Besetting Sin

has been my joy to have intimate fellowship with odist preachers all my happy life. In my child- a pastoral call was an event to be anticipated emembered. In my youth, to spend a night at arsonage was a sacred privilege.

en I entered the Conference and so came to well my brother pastors, my admiration for increased rather than diminished. Familiarity ot breed contempt but affection. When as super- dent I came to see them from a different angle, maintained my conviction that as a group and dividuals they are the finest men on the planet. ing human, however, they have their faults, and my observation of the years—and alas! some con- g experience—I hereby record with sorrow my as to what is the besetting sin of the ministry. en hesitates to write the ugly word—*jealousy*. of it is almost unconscious. Most of it is to tain degree controlled, but it is there!

Olin A. Curtis in his "Christian Faith" gives lluminating paragraph:

ere is a man, a Christian preacher now, who has infancy been naturally jealous. He is not only rted but is a noble Christian man, ready to sacri- r his Lord and equally ready to serve his brethren. e is still jealous in his disposition. Yesterday he another preacher's sermon receive large com- ation and, like an uprush of mercury in the heat, old feeling of jealousy rose into consciousness." ve you never seen the unsanctified look on a er's face or listened to a caustic remark when that feeling rose into consciousness"? The Lord help .

nce listened to an earnest evangelist describe amp meeting of which he had charge. He was ently making a great success of it—financially piritually. His predecessor had not done so well. ught he enjoyed a little too much that fact and is chuckles were not all sanctified.

when I am inclined to be critical I remember things: I too once had charge of a camp meet- r six wonderful seasons. Then when the inexor- time limit bade me to go on and another took ace of leadership, I had to pray with all my might myself to desire that Brother Hicks should suc- s well as I had! Bless his heart. I hope he never it!

en Bishop Joseph F. Berry was the editor of *The rth Herald* he once remarked, "If a man can hearing his predecessor praised he is authority e doctrine of entire sanctification."

is relationship between two ministers in the apos- succession is delicate and revealing. The people t usually help the situation from the standpoint of true brotherliness. They tell us the faults of our brethren and, what is not particularly complimentary, they expect we shall be glad to have them do so.

Of course, this besetting sin is not confined to the ministry. I once knew a very earnest temperance worker who would give her life for the cause, and yet she was not quite happy if the Anti-Saloon League got more credit for a victory than did the organization of which she was president. And what is more, I had a suspicion that her joy was somewhat tempered if some other member of her own organization carried off the laurels.

Bishop John H. Vincent of blessed and beautiful memory once related this incident from his early ministry. Like all old-time Methodist preachers, he was eager for a revival of religion. He and his people prayed and worked for this result. Somehow, it did not come. Dr. Samuel Upham was wont to tell his classes that revivals are controlled by certain laws, some of which we understand and some of which we do not. We preacher folks know the truth of that statement. Sometimes it seems as if "the wind bloweth where it listeth." At any rate, the revival did not come to the little church where John Vincent was pastor; but, to his surprise, a revival did break out in the Baptist Church across the street. Now was the time for him to show his jealousy. He might characterize the Baptist revival as superficial and doubt the sincerity of the new converts. Instead, he went across the street and joined hand and heart with the Baptist minister and rejoiced with those that rejoiced. And it came to pass that like a city afire the revival flames leaped the street and the Methodists also had a revival.

The practical Epistle of James declares, "The spirit that dwelleth in us lusteth to envy." I am aware that the newer translations give a different and more beautiful rendering and interpretation. But, whatever James had in mind, I am sure it is true that the spirit within us lusteth to envy and jealousy. These two are twins—Siamese twins if not really identical! And I am interested to notice that the writer of the epistle almost hastily adds, "But he giveth more grace." There is grace to conquer our jealousy.

And one way the grace of God conquers our jealousy is by so illumining our minds that we may take a sensible view of life. There are just as many crowns as there are contestants in this job of victorious living, and no man can take yours.

My successor in one of my charges had a business ability I do not possess. Should I therefore "crab" about it? Do you remember Emerson's parable of the mountain and the squirrel and how the squirrel said, "I cannot bear forests on my back—neither can you crack a nut"?

Each of us has his place! Let us bury deep the devil of ministerial jealousy.

Dr. William L. Stidger of the department of homiletics in Boston University School of Theology has a full schedule during October and November, representing the university in widely scattered engagements. Last Sunday he spoke at the annual homecoming celebration of the Methodist Church at Phoenixville, Pa. On Sunday, November 8, he will speak at the Metropolitan United Church in Toronto, Ont., at the celebration of the 125th anniversary of that Canadian church. Beginning Sunday morning, November 22, he will deliver a series of sermons in a Preaching Mission at the First Congregational Church in Washington, D. C., and on December 2 he will give the Social Union address in Trinity Methodist Church, Youngstown, Ohio, on the occasion of the rededication of that church, of which Dr. Schuyler Garth is the pastor. Dr. Stidger will conclude this fall itinerary with a sermon at the First Methodist Church in Kenton, Ohio, celebrating the dedication of a new church under the pastorate of Dr. Ross Wilhide.

Mrs. Louise Pease Hauser, who died early this month at the home of her daughter, Mrs. J. E. Hauter, in LaGrange, Ill., at the age of ninety-six, was the mother of two Methodist missionaries—J P Hauser, who has given forty years of service in Mexico, and Scott P. Hauser, who is stationed at "El Vergel" in Angol, Chile. Mrs. Hauser was for many years missionary secretary of the Dakota Conference.

Dr. William P. Tolley will be formally inducted as the seventh chancellor of Syracuse University on November 14. Dr. Tolley, a graduate of Syracuse in the class of 1922, assumed the guidance of the university when the fall semester opened, coming from Allegheny College, where he had been president since 1931.

Rev. James W. Sells of Crystal Springs, Miss., at the personal request of Secretary of Agriculture Claude Wickard, and with the endorsement of Bishop J. L. Decell, president of the Mississippi Methodist Conference, of which Mr. Sells is a member, is presenting plans to church leaders for participation in a Thanksgiving Harvest observance in connection with the national "Food for Freedom Campaign" now being pushed by the Department of Agriculture. The Thanksgiving Harvest was conceived and first observed at Tylertown, Miss., through the efforts of Mr. Sells and Lester Williams, editor of the town's weekly newspaper.

The transfer of Rev. John Hillman Lavely from the Erie to the New England Conference, effective October 1, is announced by Bishop G. Bromley Oxnam.

After forty-one years in the effective ministry of the Methodist Church, Rev. William B. Van Valkenburgh will ask for the retired relation, having reached the retiring age, at the coming session of the Louisiana Conference, convening in First Church (Lee Circle), New Orleans, November 10-12. He has a wife and one daughter, Geneala, who is now in the high school at Biloxi Miss. The Van Valkenburghs own a cottage on the Sea Shore Camp Grounds at Biloxi, where they will make their future home. Mr. Van Valkenburgh, who spent part of his ministry in the New England Conference, has been a constant reader of ZIONS HERALD through the years.

Rev. Henry L. Wriston of Hingham officiated at the marriage of his grandson, Walter Bigelow Wriston, son of Dr. Henry M. Wriston, president of Brown University, and Mrs. Wriston, to Miss Barbara Swift Brengle, daughter of Mr. and Mrs. George S. Brengle of Ardsley, N. Y., which took place Saturday afternoon in the Baptist Church of Scarsdale, N. Y. Dr. Wriston was assisted in performing the ceremony by Rev. Herbert W. Hansen, the pastor of the church. Miss Barbara Wriston, sister of the bridegroom, was one of the bridesmaids. Dr. Wriston was his son's best man. The bridegroom was graduated from Wesleyan University, Middletown, Conn., in 1941 and

New Chaplain of U. S. Senate

Dr. Frederick Brown Harris, whose selection by the United States Senate as its chaplain was announced briefly in last week's HERALD, has been pastor of Foundry Methodist Church, Washington, D. C., since 1924, and is a past president of both the Washington Federation of Churches and the Washington Ministerial Union. "Like his immediate predecessor, the late Very Rev. Ze Barney Thorne Phillips, dean of Washington Cathedral until his untimely death last May, he was an obvious choice," says the *Washington Star* in an editorial. "A religious teacher with an international vision" is the *Star's* characterization of Dr. Harris. The new chaplain is a regular reader and an occasional contributor to ZIONS HERALD. His recently published article entitled "I Am a Conscientious Objector —To the Theory That War Is the Supreme Evil," has been widely read and quoted. It is of interest to note in this connection that the chaplain of the House of Representatives in Washington also is a Methodist—Dr. James Shera Montgomery, who has held that office since 1921.

from the Fletcher School of Law and Di macy, Medford, Mass., last June. The br is an alumna of Connecticut College, class 1942. After the wedding, Dr. and M Henry L. Wriston left New York for th winter home in Sarasota, Fla., where th address is 322 West 19th Street.

Rev. William Gunter of Watertown, perintendent of the Boston District, step into a hole in his yard on October 5 and t a ligament in his leg. It will be anot two weeks before he will be able to ca on his regular work.

Rev. Allen E. Claxton of the Broadv Temple Methodist Church, New York, w honored recently, on the second anniversa of his appointment to that pastorate, wit testimonial dinner given by the offi board and members of the church at Hotel Abbey. Dr. Claxton's weekly addr on the coast-to-coast Blue Network will heard Fridays at 1.30 P.M. beginning Nove ber 6, under the title "Building Morale."

The marriage of Donald Franklin Giffo son of Mr. and Mrs. Linwood Frank Gifford of Milton, to Miss Nancy Josse Hall, on Saturday, October 17, has been nounced by the bride's parents, Mr. a Mrs. Kenneth Standish Hall of Winches Mr. and Mrs. Gifford will make their ho in Springfield.

Rev. Clayton B. Small, who has b serving the Federated Church at Staffo ville, Conn., is the newly appointed pas at Mapleville and Glendale, R. I. His pr ecessor on that charge was Rev. Meredith Eller, now pastor at Jewett City and Vol town, Conn.

Rev. Paul W. Walker, whose transfer fr the Maine Conference to the Central Kan Conference was announced in last wee HERALD, has been appointed to the chu at Cunningham, Kan. Mrs. Walker is m ing a steady recovery from a serious illn of two years' duration.

Rev. Donald B. Tarr has left the pastor of the Methodist Church at Thompsonvi Conn., and assumed his new duties as m ager of the Springfield Consumers' Co erative Society. His new address is 36 D mouth Street, Springfield, Mass. He is s ceeded at Thompsonville by Rev. Ralph Seaver from Sagamore, Mass.

Rev. and Mrs. A. G. Davis of Mecha Falls, Maine, became grandparents for first time on October 15, when a daugh was born to Staff Sergeant Paul H. Da and Mrs. Davis at Phenix City, Ala. T other sons in the Davis family also are the service—Burton and Bradley, tw both of whom are petty officers, first class the U. S. Navy.

Three candidates for the chaplai were ordained by Bishop G. Bromley Oxn at a service held at Wesley Metho Church, Worcester, Sunday afternoon. T were: Loren O. Crain, who received eld orders, and Wilbur C. Ziegler and J Erb, who received both deacon's and eld orders. Mr. Crain, a member of the N England Conference, was transferred to New Jersey Conference, at its recent sion, elected to elder's orders, and th transferred back to the New England C

. Mr. Ziegler and Mr. Erb were re-
on trial by the Southwest Texas Con-
on Wednesday of last week, elected
con's and elder's orders, and then
rred to the New England Confer-

Harold E. Mayo, formerly pastor of
lerated Church in Winchester, N. H.,
lled at the Navy chaplains' school,
, Va.

Alfred Woods has moved from Mar-
l back to East Saugus, where his ad-
53 Chestnut Street.

e recent session of the Virginia Con-
in Richmond, Bishop W. W. Peele
ed Rev. Edward J. Rees to the pas-
of Ghent Church, Norfolk. Dr. Rees,
a Boston University School of Theol-
aduate, class of 1921, goes to Ghent
from the pastorate of Belmont
, Roanoke.

p G. Bromley Oxnam will be the
for Religious Emphasis Week at
University, Atlanta, Ga., November

Samuel L. Dobbs, father of Bishop
M. Dobbs of Birmingham, Ala., died
ningham, October 2, within less than
th of his ninetieth birthday. Dr.
was prominent in Southern Meth-
for more than sixty years and was
ber of six General Conferences of
rmer Methodist Episcopal Church,
He was the founder, and for fifteen
e head, of the Flat Rock School for
rivileged boys at Valley Head, Ala.

wedding of Rev. O. W. Lorimer Sar-
son of Mr. and Mrs. Osgood C. Sar-
f Stoneham, and Miss Dorothy Paul-
omberg, daughter of Mr. and Mrs.
. Stromberg of Holden, took place on
ay evening, October 15, in Wesley
list Church, Worcester. Rev. George
th, pastor of the church, performed
emony, assisted by Rev. Charles W.
of Springfield, superintendent of the
field District. A reception was held in
urch vestry. The bridegroom was
ted from the College of Business Ad-
ation of Boston University in 1930
m the School of Theology in 1936.
now pastor of the First Methodist
in West Springfield and Flower
ial Methodist Church at West Aga-
The bride was graduated from the
Powers School of the Theater,
and Brenau College, Gainesville,
ere she was a junior member of the

am Walsh, son of Mr. and Mrs. Jo-
. Walsh of West Roxbury, and a
r of Daniel Dorchester Memorial
ist Church, was elected president of
dent body of DePauw University in
ent spirited class elections, running
Independent but receiving the back-
the strong University Party. A spe-
patch from Greencastle dated Octo-
reports that Walsh "clinched his elec-
a gigantic election eve rally when he
ed more than 500 fellow students,
them to consult his record of inter-
student government and promising
would consider election a year-long
ead of a temporary honor." He de-
his Union Party opponent by more
than two hundred votes. Approximately a thousand of DePauw's 1367 students went to the polls.

Rev. Murray S. Kenworthy has been made acting editor of the *American Friend,* of which the late Walter C. Woodward was the editor. Mr. Kenworthy is the pastor of the Friends Church at Carthage, Ind.

Frank W. Peat, son of Mr. and Mrs. Frank Peat of Bellville, Ohio, and grandson of Rev. and Mrs. Jacob F. Peat, veteran Methodist missionaries to West China and Malaya (now living in retirement in Bellville), was accidentally killed in an airplane crash on October 1. He was in training as an air pilot and was within a few weeks of receiving his commission when the crash occurred. Funeral services were held in the Bellville Methodist Church, conducted by the pastor, Rev. W. A. Hewitt, and Dr. Rollin H. Walker, of Ohio Wesleyan University.

John Andrew Rice, a South Carolinian and son of a Methodist minister, will share equally with Julian Green, French-born American author, the $12,500 Harper & Brothers non-fiction manuscript award. Mr. Rice was a founder and for a time president of Black Mountain College, Black Mountain, N. C. His manuscript, which will be published next month under the title "I Came Out of the Eighteenth Century," tells his life story from the days of living on a prosperous cotton plantation to the Black Mountain College era.

EVENTS

The "Parents' Nightly Prayer" written by Rev. LeRoy W. Stringfellow, superintendent of the Southern District, New Hampshire Conference, and published in the Four Freedoms Number of ZIONS HERALD last May, was used at a meeting for parents of boys in the service held in the Madison Avenue Presbyterian Church, New York City, on Thursday evening, October 15. It was mimeographed and distributed to all parents present, and enough copies were made to send to all the boys of the church who are in the service. Dr. Stringfellow was apprized of the "excellent use" to which his prayer was put on that occasion by one of the ministers on the staff of the church, Rev. Philip Cowell Jones. Dr. George A. Buttrick, author of the recent widely read volume on "Prayer," is the pastor of the church.

Twenty-one missionaries, six of whom are Methodists, sailed recently from the United States for unknown destinations. As to the seas on which they are sailing and the fields to which they are going, complete secrecy must necessarily prevail.

It is Miss Elizabeth Eiselen, not Mrs. F. C. Eiselen, who is teaching at Wellesley College. The information on which the HERALD's previous item was based has since been corrected.

The current (August) issue of *The Journal of Bible and Religion* illustrates the influence of Boston University alumni in the field of religion. In it there are seven articles. Three are by Boston University alumni, Paul E. Johnson (Ph.D., 1928, professor of the psychology and history of religion at the School of Theology), Thomas S. Kepler (Ph. D., 1931), and Edgar M. McKown (Ph. D., 1932). E. S. Brightman (Ph. D., 1912, professor of philosophy), I. R. Beiler (Ph. D., 1918), and T. S. Kepler (Ph. D., 1931) each wrote a book review. R. H. Pfeiffer (lecturer in Old Testament at the School of Theology) and Jannette E. Newhall (Ph. D., 1931) each reviewed two books. No other university was so well represented as was Boston University.

Bishop G. Bromley Oxnam is a sponsor of the Russian War Relief National Milk Fund Pageant which will be held in Bates Hall at the Boston Young Men's Christian Association on Sunday evening, November 22, at seven-thirty o'clock. This gathering will benefit the drive for funds for thirteen million Russian children twelve years of age and younger who have been evacuated from the scorched-earth areas of western Russia. Young people of all races and religions will take part in the pageant to show the sympathy of a united America for our young Russian brothers and sisters. All members of Methodist young people's societies and Sunday school groups are invited to attend. There is no admission charge, but a silver offering will be taken for the milk fund.

The first direct word from the Methodist missionaries in the Philippines came recently in a cablegram received by the American Red Cross from the Japanese Red Cross. The message read: "Japanese Red Cross requests transmission message safe and well to Board of Missions from Ernest Tuck and group." Dr. Tuck is mission superintendent and treasurer.

The Methodist Church of Bala-Cynwyd, Pa., Rev. Frank Duncombe, pastor, will have its First Annual World Service and Benevolence Day next Sunday. An offering of at least $1000 is sought, which a layman will match if the goal is reached. The speaker will be Dr. Y. C. Yang, president of Soochow University, China.

With Our Writers

BISHOP BRENTON T. BADLEY, Delhi, India; resident bishop of the Delhi Area of The Methodist Church.

VINCENT RAVI BOOTH, Bennington, Vt.; minister of the Old First Church (Congregational), "Vermont's Colonial Shrine."

JOHN CLARENCE PETRIE, Houston, Tex.; a Unitarian minister who writes occasionally for ZIONS HERALD.

SARAH ELISABETH EVANS, New York City; news service assistant, Joint Division of Education and Cultivation, Methodist Board of Missions and Church Extension.

HARRY PRESSFIELD, San Jose, Cal.; member of the California Conference.

FRANK P. FLETCHER, Laconia, N. H.; a Methodist minister who has achieved a reputation as a poet of the North Country.

Social Union—Opening Meeting

It was homecoming evening for Dr. Henry Hitt Cane, minister of Central Methodist Church, Detroit, Mich., at the opening meeting of the Boston Methodist Social Union held on Monday evening of last week at Copley Methodist Church, Boston. Some 260 of Dr. Crane's friends gathered to welcome the former New Englander and his wife and to hear his arresting address on "Clear Thinking in Confused Times."

Seated at the guest table with the new president of the Social Union, Herman T. Gammons, who presided, were Bishop and Mrs. G. Bromley Oxnam, Dr. and Mrs. Crane, Lester H. Hilton, treasurer of the Social Union, and Mrs. Hilton, Dr. Beaumont A. Herman, secretary, and Mrs. Herman, and Dr. Fred Winslow Adams, minister of Copley Church, and Mrs. Adams.

After the singing of "America the Beautiful" and the Doxology, Dr. Adams offered the invocation. Dinner over, the program of the evening continued with two solos by Albert W. Nash, basso, accompanied by Miss Ruth Olive Halford. Under the head of "business," the president made a brief address calling attention to the fact that the Social Union was entering its seventy-fifth year and stressing the values in fellowship, music, information, and inspiration furnished to Boston Methodists by the organization. He said that the officers had planned for a full program for the season notwithstanding difficulties of transportation, hall facilities, and food. He also announced that the next meeting, to be held at the Hayden Memorial Building of Boston University on November 16, would be Boston University School of Theology Night. Other future meetings are scheduled for January 18, February 15, March 15, and April 12. It was voted to devote one of these evenings to a night of song with the Seminary Singers. Nine persons were received as new members of the Social Union.

After two more solos by Mr. Nash, Bishop Oxnam in a short but brilliant introductory address presented the speaker of the evening. Dr. Crane made a witty and felicitous response to the bishop's introduction, and then began his address by saying that he was going to talk about himself and try to answer the question "What ought I to do?" in the face of the confusion and difficulties of these war days. "The first thing I am compelled to do," he said as he began to answer his own question, "is to think clearly despite the confusion of the times." Continuing, he declared that he had "set a decalogue for myself, a discipline which I must constantly regard, respect, and practise." Here are Dr. Crane's ten commandments for clear thinking in confused times:

1. Thou shalt purge thy soul of prejudice.

Elaborating on this first commandment, the speaker stressed the dangers arising from the prejudices of religious bigotry, national pride, economic and racial bias.

2. Thou shalt recognize and resist propaganda.

We are hindered in our search for truth by reiteration and repetition, oversimplification, insinuation, deliberate distortion, and coercion.

3. Thou shalt strive to understand opposing opinion.

With illustrations drawn from his own experience, Dr. Crane showed how many controversies could be overcome if only this commandment was heeded.

4. Thou shalt never argue, but only discuss.

In addressing himself to this commandment, the speaker enforced by "getting down to cases" the vast difference between these two approaches to a problem, and emphasized the constructive character of discussion as a method.

5. Thou shalt try to discover all points of view.

Each of us comes to a situation or an issue with a certain way of looking at things. It is only as we pool our various reactions that mutual understanding is possible.

6. Thou shalt define thy terms with more accuracy than heretofore.

Many problems could come to solution if only the disputants were to set forth clearly at the start just what they mean by certain shibboleths, party cries, and rallying words.

7. Thou shalt beware of expediency.

To save an organization, even a church, by trimming or compromising with the truth is fatal. "There is no such thing as 'ought' in thinking," declared Dr. Crane. "There can be no coercion."

8. Thou shalt learn to endure the agony of suspended judgment.

It is exceedingly difficult for anyone to obey this commandment, especially if he is in a position of leadership. To have to confess that one does not know, when everybody around one is expecting a dogmatic deliverance, is embarrassing, to say the least.

9. Thou shalt weigh the probabilities where there is uncertainty, and then act as the balance tips.

"Probability" is indeed the "guide of life." But if new facts should be discovered, then the genuine truth-seeker will say, "I was wrong"—"the three hardest words in the language to pronounce without gurgling."

10. Thou shalt realize and recognize the function of faith and love.

In commenting on this last commandment, the speaker declared: "To say that we come to truth only by rational processes seems to me an awful lie. Truth comes as a reaction of the total personality. They say 'love is blind.' The fact is, it is the only thing that sees. The only thing that is ultimately redemptive is love."

After expressing the profound appreciation of the members of the Social Union for the address of the evening, Mr. Gammons called upon the editor of ZIONS HERALD to pronounce the benediction.

Echoes from London

[From *The New Yorker*, New York City]

The speeches which the Archbishop of Canterbury and Sir Stafford Cripps made recently at a Christian Socialist mass meeting in the Albert Hall have caused considerable fluttering in the dovecots of the Carlton Club. The two speakers have since been accused of poaching on each other's preserves, since the Lord Privy Seal talked of matters spiritual and His Grace largely of matters temporal. The Archbishop's outspoken denunciation of wealth and his advocacy of the control of banks and of a vast,

central planning scheme for postwar construction apparently raised the bl pressure of several Britons with private comes, judging by a snorting corresp dence in the *Times* as to the desirability otherwise of the church's meddling in sphere of the money-lenders and the po cians. The opinion of lots of other Bri was probably best summed up by the v of a working-class suburb who wrote, last the working man sees at the head the church someone who sympathizes w him and is interested in him." The op ion was also summed up long before Archbishop's speech by more than one co ney, who, at the time of the Canterb raids, said thoughtfully, "Ar, but the got a good man to look after them do there."

Veterans at Melrose

The annual meeting of the Veterans the Cross Fellowship of the New Engl Conference, held at Melrose on Wednes of last week, proved an occasion of t fellowship and spiritual refreshment. votions were led by Rev. R. Emory Be am. The program was in the nature of experience meeting, wherein each of the tired ministers present related his call to ministry and the time and occasion of retirement. These testimonies abounded variety, color, and revelations of provid tial leadings.

About twenty-five persons were pres Messages were received from many abs members, including Dillon Bronson in C ifornia. Bishop G. Bromley Oxnam s greetings.

Memorial notices were read of the lowing deceased: Rev. John Wriston, M James F. Allen, Mrs. Frederic H. Knig and Mrs. L. A. Bosworth.

Words of welcome were spoken by R G. Vaughn Shedd, pastor of the church, cluding a hearty invitation for the m ing next year; also by Rev. Webster Powell and Rev. George E. Heath, retir and incoming secretaries, respectively, of Preachers' Aid Society. Dinner was ser by the Woman's Society of Christian S vice.

The following officers were elected: p ident, Charles H. Stackpole; vice-preside R. Emory Beetham; secretary, C. C. Hiller; treasurer, H. G. Butler; chapla B. G. Seaboyer.

The Veterans adjourned to meet ag at the Annual Conference in Worcester.

C. H. S

uthern District Letter

★

STRINGFELLOW, Superintendent

letter will be largely confined to ng certain churches in the south- tion of the district.

igh a student and giving but part- ervice, Rev. Lee C. Moorehead is g aggressive leadership in St. , Lawrence. Some 250 families noved into the near-by Government g project, and earnest efforts ng made with some success to reach who are Protestant. The official has set January 1, 1943, as the time he papers of the long-standing par- mortgage are to be publicly burned. im of $700 has already been paid ar, leaving but $400 yet to be raised. his burden lifted, the way will be or a full-time ministry. On August his year, the pastor was married to Betty Birmingham of Chicago. The couple were tendered a public recep- t St. Mark's on Monday evening, r 5, when they were presented with of money and other gifts.

Paul's, Lawrence, moves forward but surely in the heart of an indus- strict under the constructive leader- Rev. Charles M. Tibbetts. A mag- t etched brass altar cross was dedi- on Sunday morning, September 20. a gift of members, friends, organ- s in the church, and relatives in y of a member of the church, t A. Lumb, the eleven-year-old son and Mrs. George Lumb, who gave last July 9 to save a girl bather Plum Island. Some sixteen young f the parish have gone into the service, one of the latest being Dr. E. Zanfagna, who was the president Greater Lawrence Medical Associa-

t Church, Methuen, served by Rev. man Barrett, is having a very en- ing year. Both church and church attendances register a decided ad- Two special financial projects were ed early in the Conference year—a program, and a "talent dollar" . The former realized $169, and ter $700 or more. Needless to say, ople are jubilant over these returns, will enable them to pay off long- ng current bills. A small sum has een paid on the mortgage of $2800, ans are under way to liquidate that edness at the earliest possible mo-

lands, Methuen, also under the pas- eadership of Rev. Mr. Barrett, is g earnest efforts to cancel its crip- nd long-standing parsonage indebt- The sale of the parsonage, to- with tax adjustments and interest ions, has reduced the mortgage by leaving a balance yet to be paid of Further reductions are planned the Conference year is concluded. ttendance in church and church is increasing.

eightieth anniversary of Pleasant Church, Salem Depot, N. H., has just been observed. The program included an anniversary fair and two evening entertainments. An attractive and informative mimeographed booklet, written by the pastor, Rev. William J. Campbell, gave the essential historical data of the church, and listed the present officiary and membership. In addition to valuable social and spiritual benefits, the observance had a financial return of about $250. The funds of the church were recently increased by a bequest of $3000. Several renovation and improvement projects are in the offing. A union vacation school was held during the early summer with an enrolment of 66. A new Intermediate Youth Fellowship has great promise.

A union vacation school was a feature of the summer program at Hannah Tenney Memorial, Salem, N. H. The total enrolment was 60. A junior choir and an Intermediate Youth Fellowship are new organizations this fall. Ayer's Village, the second point in this charge, has maintained an excellent summer attendance, with more than fifty partaking of the holy communion on October 4. Rev. Lawrence H. Robinson is the pastor of this double charge.

Grace Church, Haverhill, hospitably entertained the District Conference on September 15. The District Woman's Society of Christian Service also convened in Grace Church on the morning of the same day. The members of the local Woman's Society served luncheon and dinner to the more than 150 guests. The pastor, Rev. Clement B. Yinger, led one of the devotional services. The recent World-Wide Communion observance was largely attended, and the offering for the purposes prescribed was one of the best on the district. The local Woman's Society gives generously to missions, and its contributions to the local budget of the church exceed the $1,000 mark. Union evening services will be held throughout the fall and winter with two Baptist churches and a Presbyterian church.

The new arrangement with a single pastoral leadership for Amesbury and Merrimacport is working satisfactorily to all concerned. Congregations have increased at Merrimacport in spite of the early hour of worship. The church basement has recently been greatly improved under the leadership and generosity of the Woman's Society, assisted by the men of the church and community. The recent death of Mrs. Katherine Harvey leaves a vacant place in the ranks which will be difficult to fill. Rev. C. Walter Frye is finding this field a challenge and a delight.

Amesbury, through the "Talent Dollar" plan, canceled its long-standing indebtedness, and had a surplus with which to make much-needed repairs on the church building. It joined with neighboring Christian forces in a daily vacation summer school, and united with Baptist and Congregational friends in summer services of worship.

Commendable vacation schools, under the direction of the pastor, Rev. Charles D. Maurer, were held at Salisbury and Smithtown. The parsonage has received a general overhauling both inside and out during the summer and early fall. Twenty infants and children and one adult have been baptized so far this Conference year. Community prayer-meetings have been initiated with signs of promise. The pastor conducts services at Salisbury Beach each Sunday morning for the soldiers who are quartered there.

Massachusetts Council in Annual Meeting

From the standpoint of quality of the program and representative attendance, the annual convention of the Massachusetts Council of Churches held at Christ Church Cathedral in Springfield, October 13 and 14, was a success. One hundred five people heard Bishop G. Bromley Oxnam in an inspiring address at the Fellowship Dinner on Tuesday night, and Mrs. Royal G. Whiting, under the auspices of the Massachusetts Federation of Women's Church Societies, spoke to about the same number of people at the opening luncheon on the same day.

Other impressive features of the program were the addresses by Dr. Adelaide Case, Dr. Carl J. Friedrich, and Dr. Norman B. Nash.

The Springfield Council of Churches, through a special committee headed by Dr. H. Hughes Wagner, pastor of Trinity Methodist Church, had made careful arrangements for the meetings, and Christ Church Cathedral, Dr. Percy T. Edrop, dean, provided unusually adequate facilities and gracious hospitality.

The following officers were elected for the coming year: president, Horace F. Holton; vice-presidents, Thaxter Eaton, Paul L. Sturges, H. Hughes Wagner; recording secretary, Lois H. Swett; treasurer, William H. Breed; auditor, James T. Butler; department chairmen—comity, Ralph M. Timberlake; international justice and goodwill, Carl J. Friedrich; religious education, John L. Lobingier; social relations, Samuel A. Eliot; town and country, Allen Clark; evangelism, George E. Bevans; directors (term expires 1945), Joseph W. Beach, Clarence H. Frank, Mrs. Charles U. Hatch, Howard C. Whitcomb; term expires 1943 (to fill vacancy), Cecil H. Rose; members of the council-at-large (term expires 1945), George A. Clarke, Earl Marlatt.

A resolution was passed by the convention urging all citizens of Massachusetts to vote "No" on the referendum regarding pari-mutuel betting for both horse and dog racing. With regard to the substance in the proposal of the Mothers' Health Council, which is to be submitted to the voters at the November election, the council again expressed its hearty approval of such legislation in the interest of family health and family welfare, and urged the people of the churches "to consider thoughtfully all of the available facts regarding this health measure and to vote in accordance with their best judgment." The question that will appear on the ballot for November 3, relative to a proposed conference of all free peoples, also was recommended for favorable consideration of church people. Still another resolution urged "our people to make the

most of the opportunity presented by the fall election to restrict and prohibit in our several communities the continuation of the liquor traffic by voting 'No' on all three questions relating to the sale of alcoholic beverages." The council also resolved that, "in keeping with our desire to cooperate with the Government to the fullest extent possible, we seek as churches to conserve space and fuel, through cooperation with each other."

Bangor District Letter

★

JOHN G. ROGERS, Superintendent

There is not a point in this far-flung district that has not felt the exodus of humanity to defense areas. Naturally, the church feels the loss all along the line.

The churches have become very conscious of their responsibility to keep in touch with those men and women who are now serving in the armed forces. For example, Grace Methodist Church in Bangor has unveiled a roll of honor containing seventy-two names, three of which are starred, indicating that the young man is dead or missing. An effective piece of correspondence work has been adopted by the church in Fort Fairfield, where members of the services receive each month a newsy letter from the various organizations of the church.

During the month of September the District Conference got off to a good start by large attendances, by magnificent singing under the leadership of Dean Robert G. McCutchan, by a graphic presentation of the India of today by Rev. Harry A. Hanson, and by a forthright appeal to Christian responsibility within the church by Rev. Earl E. Story of the Norwich District, Connecticut. Bishop Oxnam once again demonstrated by marked ability his intimate grasp of Methodist polity.

From the District Conference with its ringing declaration of the iniquity of the liquor traffic and its urgent and passionate appeal for evangelistic and missionary cultivation, the various Group Conferences within the district will immediately hold their meetings.

World Communion Sunday, recently held, constituted the high-water mark as a special day in the life of our people. In almost every church on the district, the same high spiritual atmosphere prevailed with very large attendances, together with a practical outpouring of the people's gifts for a needy and stricken world.

During the summer, Rev. A. G. Hempstead of Bucksport was appointed to Rockland and in his place Rev. H. M. Emerson, lately returned from India, has been appointed to take up the task. Right well has he been received, and right well has he begun his labors. Rev. Nelson E. Canfield succeeds Rev. Andrew Solandt at Fort Fairfield, Mr. Solandt having entered the chaplaincy of the armed forces. Mrs. Raymond L. Hart has begun a very efficient ministry in the church at Eddington.

We record with regret the death of one of our retired brethren, Rev. E. V. Allen, who died on the charge now being served by his son Edward F. Allen. We further regret to record the hospitalization of Rev. Frank H. Hall, Mrs. H. P. Taylor, Mrs. F. S. Williamson, and Mrs. G. L. Pressey. At this writing, happily, these friends are on the way to recovery. Death has taken the father of Rev. Kenneth Cook and the mother of Rev. Forrest F. Fowle.

Rev. and Mrs. Joseph D'Alfonso, recently married, were given a reception by their parishioners at Woodland. Rev. and Mrs. Lester L. Boobar of First Church, Bangor, have a new son, Daniel S.

The Annual Conference will convene next spring in First Church, Bangor. Already that church has become conscious of its responsibility and a piece of fine interior decoration has been carried out by the gratuitous labor of a number of the officials.

At Mars Hill the church has been repainted and a new memorial window installed together with chancel furnishings. The sermon of dedication was preached by Rev. E. C. Dartnell of Limestone.

The Orono church, led by the pastor, Rev. H. D. Berlew, and officials, has painted Wesley House, while the Woman's Society of Christian Service has been responsible for two coats of white paint for both parsonage and church. Under the skillful and consecrated work of Rev. Dwight H. McMahon, backed by his people and with substantial gifts by others, $1,000 will have been marked off an old stubborn debt on the church at Bar Harbor by the end of this month. This exclusive summer resort has been greatly affected by war conditions; consequently, this debt reduction is all the more praiseworthy.

The church in Washburn has expended a large amount of money in repairs, including a new furnace, a new porch, and a complete paint job within and without the buildings. The struggling few who maintain the work of God at North Brooksville have themselves completed a program of renovation. A memorial window now adorns and gives luster to the church buildings in Patten. This window has been made possible by the munificent gift of Freeman Bradford, an honored and devoted layman of the church, who has had the window erected to the memory of his two devoted sisters. This church also has been painted on the outside.

The quarterly conferences of the Pembroke circuit and Eastport did honor recently to the friends of our church in South Robbinston when a large group of officials and friends sat down to a victory supper in celebration of the building of the new vestry. Rev. Frank S. Williamson has been the moving genius in these property improvements.

What threatened to be a destructive fire for the church in Vanceboro was averted by the prompt rallying of the citizens of the town and colored soldiers near by. Proceeds from fire insurance have been sufficient to care for the damage, while the pastor, Edith F. Porter, and the church lay leader, Harry Tibbetts, have been indefatigable in bringing these repairs to completion.

A service of unusual beauty and spi ual blessing was held at Limestone October 18. This service marked the casion of the church's fifty-second a versary, when a new electric organ, gift of Mr. and Mrs. George Hamilto Limestone, was dedicated. In addition the organ, a heavy oak communion t has been secured, with appropriate al cloth and brass candlesticks. The s harmony of this circuit was seen in presence of practically the entire con gation of the church at Caswell.

Hitler's Eight Failures

(Continued from page 1030)

them under his power, and so would gain control of all Euro Africa, and Asia. No world-conque before him ever had so vast and a bitious a plan. The Western Hem phere could be dealt with, at leis after all this had been accomplish

Consider, now, that he has fai thus far in all these efforts—exc the first. His amazing overthrow France was his most signal succ but from that time on, he has *not s ceeded in a single major objecti* Of course, the war is not yet over, we are taking stock of the situat three years after he began it.

The situation has in it great di culties for the United Nations, a heavy sacrifices may be ahead of but we have good reason both hope and for trust in God. His pro dence has brought us through gr perils, and our confidence is alw in Him. On various days the Ch tian nations have united in spec services of prayer to God, ackno edging our dependence on Him, a praying that He may bless a strengthen all who stand for just and liberty and freedom of conscie for all peoples. Germany has no d of prayer, for her leaning on the a of flesh is apparent to the wh world; but "we will remember t name of the Lord our God."

BOOKS JUST RECEIVED

★

CENTRAL CERTAINTIES. By Arthur J. Mo Abingdon-Cokesbury Press: New York. N ville. Price, $1.

HOW TO RETIRE AND LIKE IT. By Raym P. Kaighn. Association Press, 347 Madi Avenue, New York. Price, $1.75.

THE ROAD TO VICTORY. By Archbis Francis J. Spellman. Charles Scribner's S New York. Price, $1.75.

ıdelphia Letter—

IOP OXNAM HOLDS CONFERENCE SESSION

'homas Elected Dean at Temple
'ew Organization for Service
Men—Simultaneous Evangelism

adelphia, Pa., October 16.—G. Bromley Oxnam of Boston found n response when he came to preside ıe recent annual session of the New Conference at Ocean City. Rehad been well prepared, business ly planned, so that from Thursday turday afternoon all discussions streamlined. The Music Pier was d on Sunday morning for the epissermon; on Sunday afternoon the tments were read. Benjamin F. Allas the gracious pastor-host. Among who took the retired relation was DeMaris of Haddonfield, able er, faithful pastor, and strong disıperintendent. A triangular arrangebrought F. W. Stacey of Pough- into the New Jersey Conference odbury, took Edwin F. Hann from ury to Salem, and E. M. Pierce from into the New York Conference. G. Thomas was called from Long ı to Haddonfield. Commendable in- were noted in World Service giving hurch school membership and atce. Fifteen Conference members ntered the chaplaincy; 4,000 church ers have gone into the armed forces. ere has been no marked turning in ıce to the church on the part of asses, but we are anticipating and ing for a religious awakening," de- Rev. W. Rolland Raver, district ıtendent of the Trenton District, in nposite report for the district superents. "The church, as well as the ıe factory and shipyard, has the 'E' to win. We may differ and ne of three positions: 'Back-of-the-Non-Pacifist,' 'Let the Church be the h,' or Pacifist; yet as Methodists ı all be at home in the same church. united host of the Lord, we can out to spiritual leadership."

is district report he called for what eled the "Four Freedoms" of the es: freedom from debt, from nefrom inertia, from monotony. "Freeom debt," he insisted, should be the of every congregation. Many es have determined to cancel all inness against their property. "Loveıd richer than our homes," he ap- "should be the dwelling place of h." "Some churches," he lamented. yielded to the modern tendency of the midweek service and the eveorship."

* *

ntic City was to have entertained ew Jersey Conference. This former round of the World" and host to shops and Jurisdictional and Gen- Conferences has lately been taken over by the Government for the training of our armed forces. Its mild climate, bracing ocean air, paved streets, lengthy boardwalk, and beach-front hotels make it admirable for that patriotic purpose. Religious services are conducted by the chaplains in the mammoth ballroom of the Convention Hall. Churches, cooperating with the USO, have opened their facilities in friendliness to the thousands there in uniform. Posts of "War Moms" have rendered homey kindnesses.

Pointville, on the edge of Camp Dix, has been taken over by the Government as a Post Chapel. "This modest country church," reports its district superintendent, "has had a remarkable history and has found itself in the spotlight of publicity many a time, for here in its social hall was inaugurated the first service center for the soldiers of the nation, and here was first conceived the now-famed Army and Navy 'Cookie Jar.'"

* *

J. S. Ladd Thomas, for twenty years the beloved pastor at First Church, Germantown, has been elected dean of the Temple University School of Theology, which was founded here by the late Russell H. Conwell. Dr. Thomas succeeds Dean G. Floyd Zimmerman, who, owing to his wife's health, which demands a warmer climate, has taken the chair of religion at Florida Southern College, Lakeland, Fla. The new dean is eminently qualified for the office. A graduate of the University of London, he came to this country and took his theological studies at Garrett, which later gave to him a doctorate in divinity. Trustee of Temple and Drew, he has been a member of General, Uniting, and Jurisdictional Conferences, the Unification Commission, and the Commission on Rituals and Orders of Worship. Before he came to Germantown, he was for thirteen years pastor at Austin Church, Chicago. His Germantown pastorate has been outstanding. Under his inspiration, the beauty of the edifice has been enhanced, the Turner Memorial Chapel built, the entire property, worth more than $700,000, has been freed from all debt, and the membership of nearly 1,500 has become the largest in the Philadelphia Conference—one of the really great churches of Methodism. As an indication of the esteem in which Dr. Thomas is held, it should be noted that he has served as president of the Federation of Churches, and at the reception to be tendered on November 3 to Bishop-Coadjutor Hart, he will speak for the Protestant clergy of this city.

* *

From the rectorship of Trinity Church, Boston, and an Army chaplaincy at Camp Dix, Oliver J. Hart has been heartily welcomed by the spiritual forces here, as he has assumed his new post. In the majestic Church of the Advocate he was consecrated today as bishop-coadjutor of the Protestant Episcopal Diocese of Pennsylvania by Presiding Bishop Henry St. George Tucker. Bishop James E. Freeman of Washington, D. C., and Bishop Francis M. Taitt of this city were the co-consecrators.

* *

The evangelistic spirit is in the air. The New Jersey Conference has planned to promote a simultaneous evangelistic program in every district, group, and church from the first of next January until Easter. Sponsored by the Conference Commission on Evangelism, it will be under the direction of Guy Black of the Federal Council. The Philadelphia Federation of Churches has already inaugurated a Spiritual Enlistment Crusade. William C. Ney, Lutheran pastor in the suburb of Brookline, Upper Darby, is chairman of the Commission on Evangelism, in charge of the crusade. It began on October 11 and will climax with Advent. Its theme hymn for the seven weeks in the cooperating churches is "O God, our help in ages past." Spiritual enlistment cards are being signed as follows: "In this hour freighted with destiny for mankind, I am moved to reaffirm my faith in the redemptive gospel

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of Christ and to recognize anew my personal Christian responsibility."

* *

Headquarters will be here at 1703 Chestnut Street for the newly organized Service Men's Christian League. The demand for this new set-up by all Protestant denominations for the men in the Army camps came from the service men and their chaplains. Representatives from the International Council of Religious Education, the Federal Council, the General Commission on Army and Navy Chaplains, and the Christian Endeavor Society are included on the Advisory Council. Bishop Adna W. Leonard of Washington, D. C., is chairman of the Advisory Council; Daniel A. Poling, pastor here of the Baptist Temple and president of the National and International Christian Endeavor, vice-chairman. Ivan M. Gould of the International Council staff, who will serve as associate general secretary, is the brother of Professor William D. Gould of Dickinson College. His father, the late W. H. G. Gould, was a Philadelphia lawyer very active in the work and boards of Methodism. F. L. Gibbs of our Nashville staff will be field representative.

* *

Among the Ocean City summer visitors, the one who came the longest distance was from India, and the one who has gone there the longest number of years, sixty-two, was Mrs. Millard R. Wimer of Philadelphia. The city of Ocean City presented her with a silver tray for that distinction, of which she is well worthy. Her father, the late Rev. William B. Wood, was one of the founders of that unique seashore resort and of the Ocean City Tabernacle Association. Her two daughters, Mrs. Clarence F. Kulp of Siloam Church, West Philadelphia, and Mrs. Frank M. Gray of Jenkintown, are wives of Methodist pastors; her two grandsons, now at the University of Pennsylvania, intend to follow in ministerial footsteps.

* *

In the inner office here of Bishop E. G. Richardson hang the portraits of Bishop Joseph F. Berry, his predecessor in this Area, and of Bishop Matthew Simpson. Clarence Edward Macartney of Pittsburgh in his latest volume, "Six Kings of the American Pulpit," just published by the Westminster Press, presents a graphic interpretation of Matthew Simpson, along with George Whitefield, Henry Ward Beecher, Phillips Brooks, T. DeWitt Talmage, and William Jennings Bryan. Dr. Macartney calls Bishop Simpson "the preacher of victorious faith and the greatest of the Methodists."

CHARLES DANIEL BRODHEAD.

Mortgage-Burning

The members of the Methodist Church in Groveton, N. H., celebrated the final payment on a twenty-year-old mortgage with a mortgage-burning service held October 11, at which Rev. H. Daniel Hawver, the district superintendent, was the preacher. Every minister who had served this church during the twenty-year period, with the exception of Rev. Clyde E. Kimball, who is serving as an Army chaplain overseas, was present to participate in the service.

The service was preceded by a concert on the chime amplifying system recently installed in the church as a memorial gift from Enoch Capen and children. Chimes were played again during the burning of the mortgage. Each of the visiting ministers was invited to speak—Rev. C. L. Carter on "Groveton twenty years ago," Rev. Herbert A. Cooper on "A minister remembers," and Rev. George Thomas on "Faith through the years." The district superintendent's subject was church advancement. He declared that the church was making for itself a place in history and would challenge the world in the future.

Representative laymen, together with the visiting ministers and the district superintendent, were called to the platform to set fire to the mortgage, which was presented and read by a trustee, Preston Carver. The pastor, Rev. Robert C. Sharp, spoke of the meaning of the ceremony and lighted the candles which in turn ignited the mortgage.

Another feature of the service was the presentation and dedication of new collection plates given by Mr. and Mrs. Charles Henson and Miss Helen Henson in memory of their son and brother, Leonard, who had for several years before his death acted as usher in the church.

An informal reception was held in Carter Hall following the services.

The sanctuary and ladies' parlor of the Groveton church have recently been redecorated, and the work on Carter Hall is now under way and will be completed by November 1. This project will cost more than $200—an amount that raised before the work was begun, thr the efforts of a committee headed Monrad Laurhammer and represen each church organization.

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F. C. MOORE, Treasurer

WHEN YOU MAKE YOUR WILL, REMEMBER THE WORK OF MORGAN MEMORIAL

Birth Control Referendu

[Statement recently issued by G S. Williams of Worcester, candida for governor of Massachusetts on t Prohibition ticket.]

Upon the ballot November 3 will ap an act, submitted to the voters, to pe physicians to give married persons traceptive information in the interes health and planned parenthood. proponents of the measure, I have beli that this question has no place in perc or party contests for office, but shoul decided in the light of all the facts by voters themselves. Recent statemen the newspapers by the candidates o two major parties as being opposed to measure make it impossible for me t frain from telling the voters of the that I favor the right of private judgm

I can say that, after consultation physicians, social workers, and clergy I am convinced that the proposed leg tion is in the interest of public wel that if we are to enjoy our social and gious liberty we must support this m ure and bring Massachusetts in line all the other states save one.

I am impressed especially by the that our State Supreme Court has poi out that the act is permissive only an quires no one to act contrary to his o moral or religious convictions.

Such progressive measures as this in accord with the record of the Pro

rty, which has been first to declare r of twenty-one political and social s now enacted or generally favored. n 1942 in Massachusetts, we find ohibition Party with the only candi- or governor favoring another step l in social reform.

ers Elected

he recent annual meeting of the rn District Woman's Society of an Service, New Hampshire Con- , the following officers were elected e ensuing year: president, Mrs. E. Baum, Portsmouth, N. H.; vice- nt, Mrs. William S. Lane, Law- Mass.; corresponding secretary, LeRoy W. Stringfellow, Haverhill, recording secretary, Mrs. Grover ıd, Moultonville, N. H.; treasurer, Carle W. Murray, Haverhill, Mass.; ry of spiritual life, Mrs. Claude E. , Nashua, N. H.; missionary educa- Miss Elsie Searle, Methuen, Mass.; an social relations and local church s, Mrs. Willis Tinker, Nashua, children's work, Mrs. Richard G. Sanbornville, N. H.; literature and tions, Mrs. Howard Knight, a, N. H.; young people's work, Mrs. S. Nason, Portsmouth, N. H.; sup- Mrs. Charles W. Webb, Dover, N. ıdent work, Mrs. Edison Carroll, outh, N. H.; auditor, Mrs. Frank Amesbury, Mass.

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Church Register

HERALD CALENDAR

Central Texas Conference, Waco, Bishop I. L. Holt, November 4
Memphis Conference, Memphis, Tenn., Bishop J. L. Decell, November 4
Mississippi Conference, Vicksburg, Bishop R. E. Jones, November 4
North Arkansas Conference, Helena, Bishop C. C. Selecman, November 4
North Mississippi Conference, Louisville, Bishop W. W. Peele, November 4
South Georgia Conference, Brunswick, Bishop A. J. Moore, November 4
Texas Conference, Houston, Bishop A. F. Smith, November 4
New England Southern Conference Woman's Society of Christian Service, Fall Meeting, Mathewson Street Church, Providence, R. I., November 4
Birthday Luncheon for Bishop Herbert Welch, Christ Church, New York, November 7
Central Alabama Conference, Montgomery, Bishop W. W. Peele, November 11
Little Rock Conference, Hot Springs, Ark., Bishop C. C. Selecman, November 11
Louisiana Conference, First Church, New Orleans, Bishop A. F. Smith, November 11
Northwest Texas Conference, Sweetwater, Bishop I. L. Holt, November 11
Upper Mississippi Conference, Greenwood, Bishop R. E. Jones, November 11
Upper South Carolina Conference, Chester, Bishop W. T. Watkins, November 11
Mississippi Conference, Vicksburg, Bishop J. L. Decell, November 18
North Georgia Conference, Wesley Memorial, Atlanta, Bishop A. J. Moore, November 18
Savannah Conference, Waynesboro, Ga., Bishop L. H. King, November 18
Council of Bishops, Hotel Cleveland, Cleveland, Ohio, December 7
Home Missions Council of North America, Annual Meeting, Cleveland, Ohio, December 7-10
Foreign Missions Conference, Annual Meeting, Cleveland, Ohio, December 7-10
Federal Council of the Churches of Christ in America, Biennial Meeting, Cleveland, Ohio, December 10-12
Universal Bible Sunday, December 13
Association of Schools and Colleges of The Methodist Church, Annual Meeting, Cleveland, Ohio, January 11, 12
Board of Education, Annual Meeting, Chicago, Ill., February 16
National Association Methodist Hospitals and Homes, Annual Meeting, Indianapolis, Ind., February 16-18

BOSTON-LYNN DISTRICT PREACHERS' MEETING—Monday, November 2, 10.30 A.M., Wesleyan Hall, 581 Boylston Street. Speaker, Bishop G. Bromley Oxnam.

NOTICE—The regular monthly meeting of the Deaconess Aid Society of New England, Inc., will be held on Tuesday, November 3, at 2 P.M., in the ladies' parlor of Copley Church, corner of Newbury and Exeter streets, Boston. Devotional period will be led by Mrs. Elmer E. Newhall, St. James Methodist Church, Stoneham. Business session will follow. The pourers at the social tea wll be Mrs. Howard S. Worcester and Mrs. Henry Behnke.

MRS. HOWARD S. WORCESTER, COR. SEC.

Bits of Fun

"Shine, please, boy," said the six-foot-five soldier to the shoeblack.

The boy looked down at the vast expanse of boot before him.

"Bert," he called to another shine boy, "gimme a 'and—I've got an army contract."—*Exchange.*

Teacher: "Bill, where is the Suwannee River?"

Pupil (after much hesitation): "Far, far away."—*Advance.*

"According to the law of supply and demand—" began her husband, who liked to explain things.

"No one demands anything at a store now, dear," she interrupted; "it's the law of supply and request."—*Alabama Christian Advocate.*

"Mother," asked little Peter, when the family had guests for dinner, "is the dessert too rich for me, or is there enough to go around?"—*Selected.*

"How did your Victory Garden turn out this year?"

"It was a great saving in one way. There wasn't as much lawn to mow."—*Exchange.*

Doctor: "Great heavens! Who stuffed that towel in the patient's mouth?"

Husband: "I did, Doc. You said the main thing was to keep her quiet."—*Exchange.*

Birth

BEERS—October 18, to Rev. and Mrs. Edgar N. Beers of Brandon, Vt., a son, David Edgar.

Miscellaneous Advertisements

WANTED—An elderly lady to board in a quiet home not 10 minutes' walk from three Protestant churches. Miss Ida M. Fuller, Livermore Falls, Maine.

WANTED — A second-hand out-door church bulletin board. Robert W. Moon, 29 Thurber Street, Framingham, Mass.

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, altar vases, altar crosses, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402. Scranton, Pa.

TEMPLE HALL, 35 Temple St., Boston, Mass. A good place for moderate-income people to live or spend a vacation in the heart of Boston. Girls and women cared for the year around. Families in the summer. Rooms $3 per week and up. Kitchen privileges. For information, write the matron, Mrs. Ruth Taylor.

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. $21.50 dozen. Redington Co., Department 55, Scranton, Pa.

FORMS FOR BEQUESTS

BECAUSE of the increasing tendency on the part of alumni and other friends to provide for the growing needs of Boston University by bequests and the many inquiries received as to the proper wording thereof, there are given below forms for the convenience of those who plan to remember Boston University in their wills.

I. Unrestricted

I give and bequeath to the Trustees of Boston University, a corporation existing under the laws of the State of Massachusetts and located in the City of Boston in said state, ...dollars, to be used for the benefit of Boston University in such manner as the Trustees thereof may direct.

II. To Establish a Permanent Fund, Income Unrestricted

I give and bequeath to the Trustees of Boston University, a corporation existing under the laws of the State of Massachusetts and located in the City of Boston in said state, ...dollars, to constitute an endowment fund to be known as the ..... Fund, such fund to be kept invested by the Trustees of Boston University and the annual income thereof to be used for the benefit of the University in such manner as its Trustees may direct.

III. Specific Purposes

I give and bequeath to the Trustees of Boston University, a corporation existing under the laws of the State of Massachusetts and located in the City of Boston in said state, ...dollars, to constitute an endowment fund to be known as the ..... Fund, the income therefrom to be expended by the Trustees of Boston University for the following purposes:

Current Expenses of the University — Current Expenses of any Department

For the maintenance of a

Professorship — Fellowship — Scholarship

for the purchase of books, the cost and maintenance of a building, or for any purpose the giver may designate.

FORM FOR GIFTS

BOSTON UNIVERSITY
GIFTS FOR DEVELOPMENT ON THE CHARLES RIVER CAMPUS

The President and Trustees of Boston University have undertaken to obtain subscriptions and contributions for the development of its new campus on the Charles River.

In consideration of the educational service of Boston University and because of the need of such service in training young people in American ideals and in the American way of life, I promise to pay to the Trustees of Boston University the sum of.....Dollars ($.....) over a period of.....years in semi-annual installments.

I desire my subscription to be applied to (please check):

1. General Development of the University
2. College of Liberal Arts
3. School of Theology
4. School of Medicine
5. School of Law
6. College of Business Administration
7. School of Education
8. College of Practical Arts and Letters
9. Sargent College of Physical Education
10. School of Social Work
11. College of Music
12. Graduate School

_____ *Subscriber*

_____ *Mail Address*